

AL-SEYID AL-NABHAN

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I have proof-read this text, and refined it, and I must say this text is accurate and straight to the point; also it truly displays how great the skill of translating, how rare, and how underrated it is, this text goes to show that this skill deserves respect and appreciation.

I am extremely thankful for the efforts that were put into this text by the author and many others.

Mazin Kamal Al-Alusi

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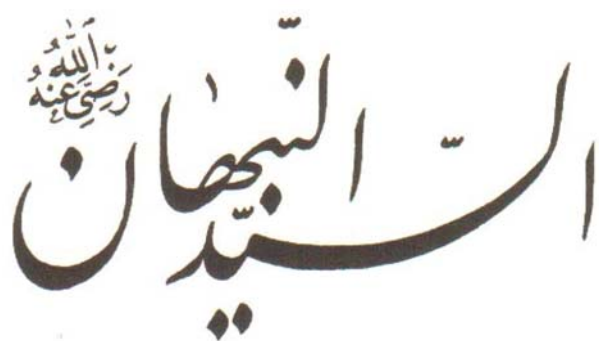
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AL-SEYID AL-NABHAN

The Rarity of time, The Cognizant of Allah, The One who
confirms and proves, The Mohammadan heir, The
Perfect, The Renovator,

Al-Sheikh Mohammad Al-Ahmed Al-Nabhan Alhalaby.

Introduced by the grandson Professor
Mohammad Farooq Al-Nabhan

Author

Hisham Abdul Kareem Al-Alusi

PART ONE

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**DAR AL-MAREFAH
LEBANON**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Most Gracious, the Most Merciful.

***(Behold! Verily there is no fear on those protected
by Allah, nor shall they grieve. (63) Those who
believed and used to guard against evil)***

[Yunus: 62-63]

In the name of Allah, the Most Gracious, the Most Merciful.

**Introduction, by: - Professor Mohammad Farooq Ahmed
Al-Nabhan, The grandson of AlSayid Al-Nabhan
[MABPWHH]**

Praise be to Allah, the Cherisher and Sustainer of the Worlds. And, blessings and peace be on the Master of the Messengers, his kinsfolk and all companions.

My dear brother Hisham Bin Abdel-Kareem Al-Aloosy requested me to write an introduction to the second edition of his book (Al-Seyid Al-Nabhan **MABPWHH**), after he amended and corrected the first edition. And I must comply, because he is a sincere adorer; and an-adorer impresses others because he is truthful in his request. So I had a look at the book and noticed the size of effort he must have done to collect the book's accademic material. In addition to his personal observations he relied on two other sources: - **Narration pertinent to the events and incidents, and listening to the Sheikh's speech, [MABPWHH], recorded in cassettes.** And that requires a great effort in order to collect the speeches and inter the required thoughts; because the Sheikh's lessons, **[RAA] [MABPWHH]**, were continuous. And the moment he sits he will immediately start speaking, addressing the audience who hurry up to him and listen politely as if there were birds on their heads. And he **[RAA] [MABPWHH]** likes politeness, and he continues speaking, non-stop, for hours, day or night! And the Sheikh's brothers **[RAA] [MABPWHH]** receive his speech with their hearts, varying in the extent of their benefiting apprehension, depending on their aptitude and sincerity. They leave the place with a spiritual and a psychological ecstasy that would last with them for a long time.

ow beautiful were those sessions for which I still long and feel the spiritual warmth that used to overwhelm everyone and, whoever absents himself from them longs for them; just like a plant that longs for water to combat drought. Not all people feel this warmth, nor everyone who reads

this book will apprehend the indications in it. There must be a psychological and spiritual readiness to receive these speeches. He who finds their sweetness shall thank Allah [SWT] for favouring him with the abilities He awarded them which indicate heart purity and self clarity. Because pure hearts taste the sweetness of the speech delivered by those most favored by Allah [SWT], those whom He [SWT] favored with His care. But those who are veiled from Allah get bored of what they hear. And if they hear it, they will not apprehend it. These are the sick-hearted ones.

One's character influences his thoughts. His responses are a result of an internal reaction between his character and the factors affecting its formation. The Sheikh [RAA] [MABPWH] has chosen an distinguished approach for his conduct and thought; a Sufism that raises determination, sticking to the Sharya'h, believing in education as a means of knowledge, and in a deed as one of its fruits. This is a popular Sufism because it is open to the society and its moderate disposition in behavior criteria because it concentrates on the importance of righteous deeds in human relations, and its well-founded belief in respecting man.

Brother Sheikh Hisham Al-Aloosy has made a great effort in transferring the Sheikh's speech [RAA] [MABPWH] to those interested to hear it. However eloquent or rhetoric a speaker may be, he cannot make the listener feel the sweetness of his speech, unless the listener has a pure, clear heart. Reasonable people are in most cases veiled by material, mentally perceptible measures from the theophany of pure hearts which are clinging to Almighty.

I do not want to talk about the thoughts of AlSheikh Al-Nabhan [RAA] [MABPWH], lest I make a mistake in apprehension or inference or deduction. And perhaps that the knowledge I am busied with has veiled me from the spiritual meanings that are more important than what I'm busied with. And I am indebted to my grandfather and Master Alseyid Al-Nabhan [RAA] [MABPWH] for many glimpses of my thoughts that are related to respecting life, human dignity, and the genuine Islamic values. I'll leave it to the reader to read and contemplate the message of the Sheikh [RAA] [MABPWH]. Perhaps he might find in it meanings and connotations that we haven't found. Everyone would learn according to his apprehension of meanings, be they explicit or implicit.

I'm pleased to present to the readers who are looking forward to spiritual knowledge the book of (AlSeyid Al-Nabhan) [RAA] [MABPWH] in its second edition; and I'm grateful to brother Sheikh Hisham Abdul-Kareem Al-Aloosy, from Iraq, for this genuine effort in preparing, rectifying, revising and authenticating the narrations.

I pray that Allah [The Al-Mighty] may reward our Master, the late Sheikh Mohammad Al-Nabhan may Allah make burring place be good the best of rewards for what he has produced to the whole nation; and to render all of us success to achieve what He [SWT] pleases and accepts; and to make our deeds sincere for his sake as purely in His way. It is He who determines success. And Praise be to Allah, the Cherisher and Sustainer of the Worlds.

*Aleppo, 7th Jamadal-Akhirah 1433 H.
Corresponding to the 28th. Of April, 2012 G.*

Dr. Mohammad Farooq Al-Nabhan

In the name of Allah, the Most Gracious, the Most Merciful.

INTRODUCTION

Praise be to Allah, the Cherisher and Sustainer of the Worlds. And may best of blessing and peace be on our Messenger Mohammad, his kinsfolk and all his companions, amen.

This is a historical biography or life history of an outstanding character in Islam, a master among the great sufist masters, and heir of our Prophet Mohammed [SAW].

He has a unique character that is awed by to kings, presidents and princes; he has the grand Curatorship for which he to which evidence it given is envied by scholars and curators. He has a manliness that pulsates with perfection, overflows with mercy shone, and it to which evidence it given in various situations.

He is the light that flared in the forehead of flashy Aleppo to awaken a fast asleep nation, to raise it up after it languished, and lead it towards the tracks of guidance and prosperity.

Starting from the beginning, he [RAA] [MABPWH] saw the prime of youth an aware nation, and a lost society that was ruled by the French and dragged here and there aimlessly by obsolete traditions, norms, and a mixture of beliefs and ideas. So he preferred to follow the **White Destination**, and avoided the mixture. He recognized that Islam is a divine light that includes all perfections, and he abided with it in all aspects. He gave it priority over all his needs and left no place for others share in his ladder of requirements.

He [RAA] [MABPWH] lived in an intellectual, dogmatic and moral fortification to the absolute meaning and in every sense and extent of these words. He was aware of the situation regarding time and place, which called on Him, "Utilize me before it is too late". And thus he

started the phase of changing his soul: in words, deeds, situation, manners and intention; applying the situation of *{Therefore, when you are free (from your immediate task), still labor hard. And to your Lord turn (all) your attention.}* [Inshirah, or the Expansion 7&8]. He allotted gave his heart and mould (completely) to a circle of entire impartiality; joining both his will and aspiration in one affair, namely Allah [SWT]; leaving the life of this world with all its temptations and desires; and spent the prime of his youth in seclusion, loneliness and the pursuit of knowledge.,preoccupied with on Allah [SWT] and His Messenger [SAAW]; he was very concerned with purifying his soul and ascending in the horizons of his march and conduct. Thus his mind became clear, his heart pure, and Allah [SWT] purified him from misconceptions and filled his heart with secrets, and he [SWT] enabled him to reach the **Divine Accompaniment**; and so he won all that he won and achieved all that he wanted.

At the age of forty he [RAA] [MABPWH] appeared in the center of his society, having achieved the rank of (Divine subordination), holding the flag of Mohammadan heritage, renovating the age and Calling to Allah with wisdom and good counseling. So he set off with an inexhaustible resolution and a will that has no equivalent, tolerating harm and pain, and adopting every possible means. The fruit of his efforts and the out-come of his precedents was a burst of energy, and a glowing halo, running springs and favoukrs that overflowed with good to wipe off the tear of sadness from the miserable; and to cure those who are in heart and souls by service and advice. He was not away from them at emergencies; rather he was the hero of every field; the bannerette in every situation. Through him Allah [SWT] has guided a lot of people; and clarified a Mohammadan way to bring up a guided nation in the same way, upon in which was incarnated saying of the Prophet [SAAW] **{Always there is group of my People clinging truth, not bothered by those who fail them; keeping up until the Command of Allah is issued.}**⁽¹⁾

He [RAA] [MABPWH] made a social revolution, a humanitarian awakening and reformatory projects that rendered any state at that time

⁽¹⁾ Narrated by AlBukhary (6/2667) No.: (6881); and Muslim (3/1523) No.:(1920).

can able to carry them out. He did all that without forming a political party or holding a Ministry. *Flashy Aleppo* had the honor of patronizing him. So it held him high, and lived in a golden era such that Aleppo itself became Al-Seyid Al-Nabhan, and Al-Seyid Al-Nabhan became Aleppo too. And that is the state of men who *{have been true to their Covenants with Allah: of them some have completed their vow "to the extreme", and some (still) wait: but they have never changed (their determination) in the least}*. [The Confederates, 23].

So, he was the central core of the completion circle, whose light-threads extend to all points on the circumference; to attract them and stir its latent powers to make that light appear.

The psychologist sees him as a unique physician who is unique with regard to diseases and curing them.

And the sociologist is amazed at his impartial relations, and genuine service, as he finds him a general unit of emergency for every needy, and every poor.

An economist will come to know a divine bank whose capital is prepared for spending in the field of righteousness; and he is not satisfied with the investments and grants that come to him; but he would spend all that he has and borrow from others.

A politician would wonder at the amazing control, management, and knowledge; and the erudition, Justice, good treatment, care, and influence over the Political currents.

A jurist would not see in him other than a way of life that is drawn from the religion of Allah [SWT], commitment to which depends upon love and homage.

A philosopher would move from the perplexity caused by his problems to a perplexity about the character of the man with whom he would find the solution for all that confused him.

The one who claim false civilization, and is inhumane, have no place with this great Divine Curator other than repentance, feeling sorry and admitting their fault and shortcoming.

This is how it is with the character of a Mohammadan heir. He acquired good manners; his slavish servitude to Allah is verified, and the Mohammadan perfections have absorbed his soul and entity. He says about himself, "If the Messenger of Allah [SAAW] disappeared from me for a single glimpse I would not count myself among Muslims." So he is an evidence against others; and all who see him take from him.

The features of his character and the supreme virtues and perfection that had appeared, and the stand-points, virtues and achievements that he had done were all the initiative for writing a book about him that comprises his virtues, teachings and directives what would draw man back to his innate disposition and humanity; and to awaken in him the spirit of sticking to the Qur'an and the Prophet's tradition in all aspects of life, and to set the plans, approaches and measures to those following the track of the Holy-clan folks, that of all Muslims and humanitarians, so that the dispirited ones would know that the Nation who was once *{the best of People, evolved for mankind}*, (Al-Imran 110), is still and will remain by the will of Allah, elated and proud. And that its fortified womb is capable of deliver; its sky is capable of raining and that its land still blossoms with men *{whom he will love and they will love Him, -lowly with the believers, mighty against the disbelievers fighting in the Way of Allah and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom he pleases. And Allah encompasses all, and He knows all things.}* (The Table Spread, 54).

The Struggle of Ideas:

I spent a night in conflicting thoughts. One thought says to me, 'who are you to write? And how could you write? Be kind your own self, don't be a parasite. You aren't an author, you haven't such precedence! Is it you who would write? How can a zero compass that unique personality?

Another thought would answer, 'Yes, you're right. But if a zero is put after (one) it would make ten! And the more your weakness is great, your determination and power would multiply. And as your zeros increase the number you have becomes bigger. Put your trust in Allah! *{And if anyone puts his trust in Allah, sufficient is (Allah) for him.}* [The Divorce, 3]. Haven't you seen that those who wrote about our Master, the Messenger of Allah (SAAW), haven't reached the coast of his prestige? Had they

refrained then the events of his life and history would have been veiled from us. In your book you're not presenting Seyiduna Al-Nabhan [RAA] [MABPWH], rather you'll present whatever you can about Al-Seyid Al-Nabhan.

I spent the night between this idea and that one, sometimes feeling very depressed and at other times very high-pitched. So, what shall I do? Then a new idea occurred to me. I remembered his speech [RAA] [MABPWH] about ideas. He [RAA] [MABPWH]_divided them into four: devine, angelic, psychological and devilish. You have to differentiate between them! Then I saw him between sloop and wakefulness [RAA] [MABPWH] in *actuality*⁽¹⁾ ; I was called and went in. I found him [RAA] [MABPWH] sitting on a chair with a table before him. I saluted his eminence and I took the initiative requesting the permission to write. 'Seyidy,' I said, 'I've the idea of writing a book about you for people'. No problem, no problem. He [RAA] said. 'My Master,' I said, 'If the speaker is your eminence, and the words are yours, I've nothing to add, I will write just like a typewriter.' 'My words! my words.' He [RAA] replied. That was in the years: 1395H, 1975 G. to be specific, eight months after his death [RAA] [MABPWH].

I started collecting his speech. Then I saw him again to be exact. 'Master', I said, 'I'll write to people a book about your eminence'. 'Write!' he answered, firmly. 'Then I'll write.' I said, 'Am I supported?' 'Well supported!' he answered firmly.

Then I saw him a third time. He said to me, 'I ordered you to write a book for the people about me.'

I wanted to follow up in Aleppo, but closing the borders between Syria and Iraq in 1980 and the following years impeded that.

⁽¹⁾ *Actuality* is what one sees while sleepy (half awake, half asleep); our Master Al-Nabhan[RAA] [MABPW]_ used to say, "Actuality is more concrete than being awake; Actuality is the Truth.

Then a year or so passed, and the flow of ideas kept reproving me. Weren't you ordered to write? Then how would you stand still? Suppose that the boycott between the two countries will continue for a long time; and that the borders will not be opened. Will you neglect what you were ordered to do? Or will you continue (writing) depending upon Allah?

So I started the second collection. There I heard him [RAA] [MABPWH] speaking in a recorded lecture, 'He who writes a book of one or two volumes about his Sheikh, and fanaticizes to his Sheikh, I swear by Allah the Great, he will be driven out'.

Through the connection between the commanding phrases of permission and warning from fanaticism he [RAA] [MABPWH] had set for me the track of authorship, and set a plan of three points:-

Firstly: - There should be no trace of myself in the book. I shall be just like a typewriter.

Secondly: - That I shall depend on his words [RAA] [MABPWH] as he said, 'My words, my words'.

Thirdly: - I shall not fanaticize to avoid being driven out.

He [RAA] [MABPWH] even had not stopped at setting the plan. Here are some of his follow-ups. I was perplexed at his relationship [RAA] [MABPWH] with the late Sheikh Mohammad Al-Hashimy [MABPWH], and the period he [RAA] [MABPWH] stayed with him. And I saw him [RAA] [MABPWH], and he showed me that relationship, and that it was only an apprenticeship class for less than an hour. And I found the compatibility of that when I listened to his speech about that in a recorded lesson. There he said that Allah [SWT] has granted him so many inspirations which the late Sheikh Al-Hashimi [MABPWH], expressed his wonder about.

And I saw him [RAA] [MABPWH] in two consecutive nights: one was a dream and the second was *reality*. In the first one I placed before him the file in which I used to collect his words and stories. He held it, had a look, smiled and returned it to me, looking as if he pitied me. In the second I said, 'Seyidy, this is the book in which we're collecting

knowledge about your eminence.' He took it, and turned its pages skipped and read in it. He found tales of a Sheikh who related himself to him. So he took a pencil and started underlining and deleting. I swear by Allah that he hasn't left a single letter. And he [RAA] [MABPWH] even named that Sheikh to me. He said, 'Let him go! He and his brothers are liars.' So I deleted his name and his tales from the book. Then his continued looking into it up to the book-title. The first publication of (Al-Seyid Al-Nabhan)⁽¹⁾ was issued as 'Baghdad Publication'; and it became an introduction to this book.

Having felt an interest for more, I had to add what I had kept behind, with a pressing need for a deeper study of the features of that personality. But it is in vain for a zero to enclose a one. How can he who lies on the beach reach the bottom of the sea? Rather, how can one swim in a sea that is full of truths and knowledge, throwing pearls of tastes and conception, where the rafts of our pens cannot sail in its shore, let alone dive into its depths!

Obviously a house circle cannot surround a city circle. And the earth's circle cannot surround the dome of the sky. Here I am, at the bottom of a valley, with my eyes gazing at a wonderful waterfall of sweet water, whose water runs down a very high mountain. This is symbolizing a unique character, a truthful sufist. I'm neither capable of hugging him by my pen, nor am I able to apprehend his brilliance in my words. So, what shall I do while now ten years have passed in writing this brief book?

So Allah (The Al-Mighty) supported me with His divine care. A committee for supervision was formed in Aleppo. But work stopped after

⁽¹⁾ Printed in Al-Khulood Printing Press of Baghdad in 1992. It is as an introduction to this elaborated publication. Whoever reads that book and finds a variation in a name or a date let him please approve what is found here, because this is corrected.

only one and a half months⁽¹⁾. It was resumed in Faluja and Baghdad. When the book reached an advanced stage, Allah, the Al-Mighty, made a learned, comprehensible and tactful (bee-hive) group of Syrian and Iraqi elites, of whom I'll only name: his eminence/ the grandson, Dr. Mohammad Farooq Al-Nabhan, [MABH], Sheikh Dr. Mahmoud Ahmed Alzein, Sheikh Dr. Osman Omar bin-Mohamad Alweisy, and Sheikh Dr. Ali Ahmed Musha'il Aljeilani, who have contributed a number of remarks of which I took what I thought would serve the objectives of the book. I pray to Allah that He [SWT] would offer forgiveness, fitness and the best of conclusions to them, to me, and to all who have contributed to writing its recorded lessons.

I have exerted every effort to make this research a minaret to those seeking to follow the folks' track; the pious servants of Allah. I've observed the time sequence, concentrated on showing the bestowals, so that, through it, people may know a glimpse of the status of those pious servants of Allah, and what ranks and gifts He has bestowed on them.

Perhaps, some of those who look into the book may find it difficult to understand a phrase, because it is distant from the conception he had about Islam. That's why I say: it is not necessary that everybody should apprehend everything. And it is not a must that one should understand all that is issued by those pious servants of Allah [SWT] particularly that they speak from the Appearance of Acknowledgement, and they obtain

⁽¹⁾ The Supervision Committee to supervise the writing in Aleppo was three: Sheikh Ma'an Hussein Naa'naa', Sheikh Ahmed Dab-Bagh and Sheikh Basheer Janat. After them came Haj Riyadh To'mah and the (grandson) Am'mar Ibn Abd-Allah "Abi-Sheikh", Dr. Abd-Allah Na'shid, Sheikh Rajab Al-Heib, and Sheikh Ahmed Mohammad A'boosh; But the work Committee in Iraq are:- Sheikh Imad Mohammad Farhan, Elec. Engineer Sheikh A'adil Sa'ood Al-Gazan Al-a'ani, Brother: Ahmed Fa'ig Jawad Al-A'ani, Sheikh Ibrahim Shareef Al-Rawi, Engineer Riyadh Subhy Mohammad Ali Aljiboory, and his wife, Engineer: Um-Mustafa, Agricultural Engineer Saddam Hussein Al-Mukhtar, Engineer Mohammad Ahmid Rajab Al-Tikreety, Engineer Khalid Yousuf Al-Gad-dy, may Allah reward them the best He offers those Loyal and close to Him; He's All-Hearing and Respondent.

supplies from the fountains of Absolute Good that are missed by those below them, of the two degrees of Islam and Faith.

Some of those who are passionately attached to him might blame me because I have depended upon the meaning of the text to the letter. My excuse is that abiding by the text is an academic trust that bears the spirit of the writer. As for the understanding and analysis of people they are diversified. Conception and analysis may agree or disagree with what the writer intends to say. That's why I aim at keeping the text and maneuver with the meanings while maintaining the spirit of the speaker [MABPWH].

Or perhaps another may object to me because of the prolixity of mentioning deep truths and bestows that accompanied most of the book sub-titles. To this I say: it is unfair to brief the spiritual highness and the gifts of insight so that Islam appears as bereft of them in order to satisfy those who do not apprehend the meaning of heartily insight, or those who have not tasted the screams of the pious servants of Allah. At that time miracles and supernatural thing will be denied, and Religion will be embodied in a collection of artificial flowers that have neither aroma nor life. From here came the march of searching for him [MABPWH], as early as he was a tender twig, to a blossoming flower, to a useful fruit, to a vast orchard loaded with benefits, and a fountain of all perfections. All that in a chain of connected, golden-rings that look like a marvelous artistic poem that every adorer of Allah [SWT], His Messenger and the pious servants of Allah would love to sing. And those who dwell upon the meanings and the instructive lessons would love to sing the pages of its history. And everyone who aspires to serve Humanity and the Mohammadan perfections would carefully consider the lines of its weaving and its beads of diamond.

When I mention the texts of his speech [MABPWH] I only copy what I've heard him say verbally, or what is recorded in his teachins, or what I have taken from others whom I trust. It's enough that I've done what's possible; and he who does what is possible shall be forgiven for not doing the impossible.

The research is formed of two parts, comprising seven sections as follows:-

PART ONE:-

Section One:- The Shinings of the Beginning.

Section Two:-The Dawn of his Call and Approach.

Section Three:- The High-Lights of Piety.

Section Four:- Windows of Knowledge.

PART TWO:-

Section Five:- Approaches of Care.

Section Six:- The beginnings of the End.

Section Seven: - The awakener of seeing the Prophet [SAAS] while wide Awake.

After the first publication of (Dar al-Ma'rifa) appeared, Allah [SWT] supplied us with new materials. The efforts in Syria and Iraq joined hands. New windows opened before us to more materials in (The Department of Al-Nabhani Researches) for other parts under the same title according to a plan that would complete the march and, by the Will of Allah, to shine with light.

[Allahum, this book and the others after it are but of your own bounty, O Most Generous of those generous.

Allahum, give Your Blesses to our Prophet Mohammad, his family, and all his Companions.

Praise be to Allah, the Cherisher and Sustainer of the Worlds.]

Author.

**Hisham Abdul-Kareem Al-Aloosy;⁽¹⁾
27 Ramadan, 1433 H.**

⁽¹⁾- See the Author's biography at the end of Part Two.

How the Contemporaries see this Character

- (No one could match me in all the knowledge I learnt, or any piece of art, neither the Syrians, nor the Iraqis, nor the Egyptians. However, I've never seen anyone like Al-Sheikh Al-Nabhan.)⁽¹⁾

Sheikh:- Gasim Al-Qeisy/ Mufti, Iraq.

-(You do not understand this man. You kiss his hand; but I kiss his hand and his foot)!⁽²⁾

The Great pious Sheikh Ahmed Al-Haroon; / Damascus.

- (This man is very wonderful and very marvelous; what we crossed in years, Sheikh Mohammad Al-Nabhan crossed in hours.).

- (Alsheikh Al-Nabhani is very, very [unique]. What we failed to achieve in all the long life we have lived, he achieved in half an hour)⁽³⁾.

Sheikh of the Shazaliya Sect in Syria; Sheikh Mohammed Al-Hashimi Al-Shazaly, Al-Tilmisany/ Damascus.

⁽¹⁾ Registered in a diary of Seyiduna Al-Nabhan [RAA]. Also Sheikh Mahmoud Muhawish Al-Kubeisy told me of it. He said, 'Sheikh Qassim said to me ...he told the rest of the story.

⁽²⁾ Told to me by Haj Abdul-Azeez Abdul-Razig Al-Ghars Al-Kubeisy. He said, 'I accompanied Seyiduna Al-Nabhan [RAA] in a visit to Sheikh Ahmed Al-Haroon in Damascus...he told the rest of the story.

⁽³⁾ recorded in one lesson and a study with Seyiduna Al-Nabhan [RAA].

- "Saturday the 1st. of Dhil-Qayda 1370 A.H. corresponding to the 4th. Of August 1951, one of the things that is worth recording on this day is paying a visit to Sheikh Mohammad Al-Nabhan in his house. He is a man distinguished for his strong belief and contemplation of the Glorious Qur'an. He seems to be a man of a special type. He's bestowed with in religious knowledge and he speaks about it in certainty."⁽¹⁾

- I used to consider a sufist as a lazy man, but you made no understand acts gave me to understand that a sufist is one of high determination and activity."⁽²⁾

Sheikh Abul-Hassan Ali Al-Hassany Al-Nadawy, Head, of the Forum of Indian Scholars.

- (The grand guide, the Cognizant of Allah Sheikh Al-Nabhani, is the light of those countries).⁽³⁾

Sheikh Amjad Mohammad Sa'eed Al-Zahawy, The First President of the Iraqi Scholars' Association.

- "O, Sheikh Mohammad, I've not come all the way from Damascus to Aleppo in order to hear from Mr. X or Z. I swear by Allah I have come only to hear the voice of Seyiduna Mohammad [SAAS] from your tongue."⁽⁴⁾

Divine pious person Al-Seyid Makky Al-Kittany, Damascus.

⁽¹⁾ Sheikh Abul-Hassan Al-Nadawy, died on Friday the 13th. of Ramadan 1420A.H, corresponding to the 30th. of December 1999. He's the author of seven hundred books. See his book, 'Notes of a tourist in the Middle East', the 3rd. edition, p 337.

⁽²⁾ This story was written to us by Sheikh Dr. Mahmud Ahmed Alzein al-Halabi. He said, 'Sheikh Othman Omar Al-Weisy and I asked Al-Sheikh Al-Nadawy about it and he said, "just now I was telling those present about it". Among those present was Sheikh Mohammad Abdul-Rahman Al-Weisy.

⁽³⁾ An extract from the letter of the late, Sheikh Amjad Al-Zahawy, in his own handwriting, addressed to the late, Sheikh Mohammad Mahmoud Al-Sawaf.

⁽⁴⁾ This narration was told to me by the late, [MABPWH] Sheikh Mohammad Muneer Haddad, the Preacher of Al-Kiltawiya Mosque. He said, "Scholars from all over Syria came to Seyiduna to know his point of view in an issue that concerns all Muslims. So every one of them spoke" ...and he told what Al-Kittany said.

*"The Full moon appeared to us,
From behind Thaniyyat Alwadaa'.
We ought to be thankful,
Whenever someone calls to Allah.*

O, Sheikh, I sent you my regards with the wind. He [MABPWH] said, ' I have received them.' Then he said to the companions of Seyiduna, ' Enjoy the bliss of being companions of this Sheikh."⁽¹⁾

Sheikh Alawy Bin-Abbas Al-Malky;

Teacher at the Sacred Mosque.

- "Sir, is it not a divine blessing to us that we come from Iraq and sit at your feet!"⁽²⁾

Martyr, Mujahid, Hero, Sheikh

Abdul-Azeez Abdul-Lateef Al-Badry, Baghdad.

- " I swear by Allah there is no doubt that Sheikh Mohammad Al-Nabhan is one of the grand pious men, and all who accompany him will be given a high status.

I believe, and only Allah knows All the unknown, that Sheikh Mohammad Al-Nabhan is the Seal of the grand pious men⁽³⁾.

Al-Sheik Al-Seyid Mohammad Al-Nabhan, May Allah enlighten his soul, is unique and one of the pivots of the end of time."⁽¹⁾

⁽¹⁾ This narration was told to us by Sheikh Abd-Allah Hadeed Jil Al-Farady (The man Conversant with the law of succession), Imam at Fallujah Grand mosque, Iraq. He went to Hajj with Seyiduna [MABPWH] when he went to Hajj for the second time.

⁽²⁾ This is recorded in his voice during a discussion with Seyiduna [MABPWH].

⁽³⁾ I heard the first phrase from Sheikh Abdul-Kareem Bayara, at the Gadiyya accompaniment, in 1988. The second one was told to me by Sheikh Zaakir Oudah Al-Hanafy, Teacher at the Islamic Studies preparatory School of Al-Fallujah; He heard it directly from him.

⁽¹⁾ We were told by Sheikh Jamal Shakier Mahmud Al-Naz'zal, Imam and orator of the Grand Mosque in Al-Fallujah. He said, "We were on a visit to his eminence Sheikh Abdul-Kareem Bay'yara. He said, 'I swear by Allah that there is no doubt...'etc.

Sheikh Abdul-Kareem Mohammad, nick-named Abdul-Kareem Bay'yara; Teacher at the Gadiyya Accompaniment, Head of the Iraqi Scholars' Association.

"O Sheikh, This coming of yours to Iraq will be recorded in history"⁽²⁾

Grand Scholar of Iraq: Sheikh Fu'ad Ahmed Sha'akir Al-Abyth'ana Al-Aloosy/ Baghdad.

- "O master, you have drawn me back to my own reality; O master, you have drawn me back to myself."⁽³⁾

The Islamic Philosopher: Malik Bin-Naby⁽⁴⁾/ Al-Giers.

⁽²⁾ I was told this by Sheikh Khalil Mohammad Al-Fay'yadd Al-Kobeisy from Al-Fallujah. He said, 'When Seyiduna [MABPWH] came to Iraq for the first time Sheikh Al-Aloosy said ...' and he completed the story.

⁽³⁾ Recorded in the voice of Seyiduna [RAA] in one of his lessons.

⁽⁴⁾ Malik Bin-Naby: An Algerian Islamic Philosopher and thinker; was born in the city of Qusanteena in 1323A.H –corresponding to 1905 A.D. He studied law in the Islamic Co-education Institute. He also graduated as Mechanical Engineer in the High Engineering Institute of Paris. He visited Makah and resided in Cairo for seven years during which he issued most of his books in French, about thirty books, most are published; some were translated into Arabic. He was a member of the Islamic Researches Academy in Cairo. He was assigned for the Higher Education in the Ministry of Culture and National Guidance in 1964. He died in 1393A.H, corresponding to 1973 A.D. at his home country; refer to[Al-Aa'lam] (Distinguished figurers) Book, by Zirkaly).He toured Syria (Al-Sham) checking the situation of Muslims and scholars there. He reached Al-Kiltawiya and met Seyiduna Al-Nabhan [MABPWH]. He [MABPW] said, 'The Algerian Malik Bin-Naby the famous philosopher came to me. I was explaining the attributes of the Messenger [PBUH] and His superiority, and that he does not like killing atheists, rather he prefers killing the atheism of atheists. At that I heard him say, 'O, Master: you have returned me to my reality; 'O, Master: you have returned me to myself!' and he started to weep!' And as he was leaving Aleppo to Damascus some students of Seyiduna [MABPWH] asked him, 'What have you gained from touring Syria?' He answered, 'If I gained nothing other than a few words I heard from the mouth of Al-Seyid Al-Nabhan that would be enough for me'.

- (The Cognizant of Allah Sheikh Mohammad Bin-Ahmed Bi-Nabhan Al-Halaby has attracted the hearts of all people, good and bad. May Allah [SWT] benefit people, begging Allah by the steem of the Chief of Messengers [SAAW])⁽¹⁾

Sheikh Abdul-Azeez Al-Salim Al-Samira'ee/ Al-Fallujah.

- (I visited Sheikh Mohammad Al-Nabhan in Aleppo; I found that he is a torch of light, a marvel that is unreachable! He reached a status of perfection that nothing can approach him in it).⁽²⁾

Al-Sheikh Al-Hassany Al-Hadramy, the Beloved Seyid Abdul-Gadir Al-Sag'gaf, Resident of Jeddah.

⁽¹⁾ I copied this from (Hand-book No.3) of the late, blessed Sheikh Abdul-Azeez Al-Salim Al-Samira'ee, in his own hand- writing.

⁽²⁾ Chief of the Hadarmy Masters, resident of Jeddah, in Saudi Arabia. His lineage goes back to the Alawy-Hassany lineage, the kinsfolk of the Messenger of Allah [SAAW]. He's a sea of knowledge and politeness; a treasure of piousness and piety. If you look at him you'll have no doubt that he's one of the pious servants of Allah, rather a senior one. He has students, desirous followers and companions who respect him to the extent that they call him 'father' or 'beloved'. I met him many times in Al-Madeena A-Munawara in 1400 A.H. -1980 A.g.. He was eighty years old.(One of those meetings was in the house of Sheikh Osman Omar Mohammad Alweisy in Alkheir Mosque in Bab-Al-Awa'aly) reagon. There he said to me, 'I visited Sheikh Mohammad Al-Nabhan in Aleppo about one and a half months before he died. I saw him as a torch of light and an unreachable paragon. He reached a status of perfection that nothing can approach him there. He [RAA] asked me saying, 'O Seyid Abdul-Ga'adir, what has Sheikh Omar Ba-Makhrama said about us?' I said, 'Yes, sir; his collection of poetry is still with us in Hadramout. It is in three volumes of manuscript including three or four poems about you. He used to turn towards Syria and call: O Bin-Nabhan O Bin-Nabhan. Sheikh Omar Ba-Makhrama is one of the pious servans of the tenth century after Hijra (AH), there are four hundred years between his time and that of Seyiduna [RAA]. He was more famous for Devine Adoration than the renowned of Ibn-Al-Faridh in Egypt. He has a book of poetry in his vernacular, which is still in script. In it he mentioned many of the pious servants of Allah of subsequent ages. His CV is written in part (1) of History of Hadhramout Poets, by Sheikh Abd-Allah Bin-Mohammad Al-Sag'gaf; and in the journey of Sheikh Abd-Allah Bin-Mohammad Ba-Kutheir p. 30, Egypt edtion. And in Al-Nour Al-Safir fi Managib Al-Garn Ala'ashir, by: Seyid Al-Aidarusey, p 278.

(I am a sincere indicator; Sheikh Al-Nabhan is the heir of the Prophet [SAAS]. O my sons, I advise you as I advise myself to accompany Sheikh Al-nabhan [MABPWH] during my life and after I die.)⁽¹⁾

The famous pious servant of Allah: Sheikh Mohammad Abd-Allah Al-Fay'yadh Al-Kubeisy/ Al-Fallujah.

{By the Sky and the Night-Visitant (therein) (1). And what will explain to you what the night-Visitant is?(2). (It is) the Star of piercing brightness (3).} [Al-Tariq, or The Night Visitant -1:3]

Do you know who the Star of piercing brightness is? This is the Star of piercing brightness.) And he aimed at Seyiduna Al-Nabhan [MABPWH].⁽²⁾

- Guidance came from Aleppo to our hearts,

Open the instructions of the mindful' to him we said.

O Nabhan, come forward, we're in need,

Of him who'll direct the guides to the Lord.⁽³⁾

Sheikh Hamid Al-Mulla Hueish, imam and orator of the Gadiry divine Accompaniment, Baghdad.

⁽¹⁾ I heard it from him, [MABH], and I read it as his will, in the hand-writing of his son Sheikh Khaleel.

⁽²⁾ This was said by Sheikh Hamid Al-Mulla Hueish in the Friday sermon, in the Gadiry divine Accompaniment, welcoming his first arrival to Iraq in 1962.

⁽³⁾ These two verses are part of a poem written by Sheikh Hamid Al-Mulla Hueish [MABH], welcoming Al-Seyid Al-Nabhan (during his first visit to Iraq. And he delivered it in the house of Sheikh Mohammad Abd-Allah Al-Fayadh Al-Kubeisy, in Al-Fallujah: Sheikh Hamid Al-Mulla Hueish is a well known pious man.

- (This was the beloved one to our hearts).⁽¹⁾

Professor Emeritus Seyid Mohammad al-Montasir Al-Kittany, Hadeeth teacher at the Two Sanctified Mosques.

- "I fed Sheikh Mohammad Al-Nabhan water-melons then poured water on his hands (to wash them); then unintentionally I took the washing-water of his hands and drank it. The Sheikh is one of those in close relation with Allah, The Sheikh is one of those in close relation with Allah ..."

The Divine Scholar Sheikh Mohammad Zakariya Al-Bukhary, Al-Madeena Al-Munawara.⁽²⁾

- I seek intercession to Allah, the Al-Mighty, in night prayer by Sheikh Mohammad Al-Nabhan.⁽³⁾

⁽¹⁾ I was told that by Sheikh Osman Umar Bin-Mohammad Al-Weisy, teacher at Taiba Secondary School, at al-Madeena Al-Munawara. He said, 'I said to Sheikh Al-Kittany: I'm a student of Sheikh Al-Nabhan.' So he said that, and the rest of the story.

⁽²⁾ Sheikh Mohammad Zakariya Al-Bukhary was born in the city of Merghilan, an administrative unit of Bukhara in 1327 A.H, 1909g. His father died when he was twenty-three years old. When he was twenty five he took his mother and migrated to Al-Madeena Al-Munawara walking on foot. He continued in the neighborhood in Teiba till he died there in 2005. He was the refuge of pious men and the haven for the righteous ones. He never left Al-Madeena Al-Munawara throughout seventy years of his life, except twice for Hajj, and a third time to visit Syria and Jerusalem. This was told to me about him by Sheikh Othman Umar Mohammad Al-Weisy who said, 'During my stay in Al-Madeena Al-Munawara I was favored by visiting Sheikh Mohammad Zakariya Al-Bukhary a number of times. Whenever I mention to his eminence that I am a follower of the Cognizant of Allah Al-Seyid Al-Nabhan [RAA] he would mention to me the visit of Seyiduna to him with Sheikh Umar Al-Malahifjy and say, 'I fed Al-Seyid Al-Nabhan watermelons..' he used to say that with great pleasure whenever he is visited by a student of Alseyid Al-Nabhan [RAA]. (Red watermelons are called Habhab in Hijaz Area, Jibs in Syria, or Rugy in Iraq.)

⁽³⁾ This story was told to us by Sheikh Rajab Al-Laheeb who said, 'Sheikh Mohammad As'ad Al-Abjy, the mufti of the Shafi'ee sect in Aleppo, who was a teacher of Al-Seyid Al-Nabhan, said to me...' and completed the story.

"I climb to Kiltawiya and gain a lot"⁽¹⁾.

Sheikh Mohammad As'ad Al-Abjy, Mufti of the Shafi'ee sect, in Aleppo.

-(We get blessings from this man).⁽²⁾

Grand Scholar Sheikh Najumu-Deen Al-Wa'iz, the Mufti of Baghdad.

- (I do not comment on what a pious servant of Allah says.) The reporter asked, 'Who told you that he's a pious man? Have you met him?' 'No, I haven't met him physically. But spiritually we are never separated.' He answered.⁽³⁾

The memorizer and interpreter (of the glorious Qur'an), Sheikh Mohammad Abdul-Azeez Al-Shingeety, of Honored Mecca.

⁽¹⁾ This is registered in a diary of Seyiduna Al-Nabhan [RAA]. There Sheikh As'ad Al-Abjy answered someone who asked, 'Why do you climb to Al-Kiltawiya while Sheikh Al-Nabhan is your student?'. Sheikh As'ad used not to be absent from the Remembrance Circle in Al-Kiltawiya; except very rarely, till his late years.

⁽²⁾ This was told to me by Haj Uthman Bin Abd-Allah Al-Fayadh Al-Kubeisy in Al-Fallujah; he heard it verbally from Sheikh Al-Wa'iz.

⁽³⁾ This story was told to us by Dr. Noufal Nassir Abdul-Hameed Al-Nassir from Aleppo. He said, "My father went for Hajj in 1969. There he met Sheikh Mohammad Abdul-Azeez AlShingeety who is a great scholar; he had memorized the Glorious Qur'an and the Muwatta of Imam Malik. He was speaking about the interpretation of some verses from [The Chapter entitled: Yousuf]. When he reached the glorious text {and (with passion) she desired him, and he would have desired her, but that he saw the evidence of his Lord :} [Yousuf, 24] he cleared Seyiduna Yousuf because he is a Prophet and so he is infallible and accused Lady Zuleikha! At that point my father stopped him saying, 'We have heard from our Sheikh other than this. He clears Seyiduna Yousuf as your eminence has done for reasons that he's a Prophet and so he is infallible and lewdness never occurs to him. And he clears Lady Zuleikha too. His evidence is that he later got married to her.' The Sheikh replied to him saying that Prophets get married to atheists as in the cases of the wives of Noah and Lut. My father said, 'Right, a Prophet marries an atheist, but he never marries a woman of bad reputation and suspected chastity. And it is known as per creeds that a prophet would not marry other than a chaste woman so that people do not shun him. Equally a Prophet gets ill but he would not suffer a repellant disease. So the Sheikh was amazed at the answer; and asked him, 'Who is your teacher?' 'My teacher is Seyidy Mohammad Al-Nabhan,' he answered. So Sheikh Al-Shingeety raised his hands and said, 'I do not comment on what a pious servant of Allah says!' Amazed, my father said, 'How have you known that he's a pious servant of Allah? Have you met him?' 'I haven't met him physically. But spiritually we are never separated.' He answered.' And in 1967 when the enemies conspired to kill him! I went personally to Seyiduna Mohammad [SAAS]; I addressed him and said O Seyidy Messenger of Allah, the enemies have conspired against your son Mohammad Al-Nabhan to kill him! He [SAAS] answered while he was awake: Do not be afraid. Our son Mohammad Al-Nabhan is within our custody!"

- (We are paper scholars, but Sheikh Al-Nabhan is a Devine Scholar)⁽¹⁾
- (I said to Sheikh Mohammad Al-Nabhan "Allah [SWT] has placed you acceptance in the hearts {of others}"). ⁽²⁾

Mujahid, Sheikh Hassan Habanaka, Damascus.

- (Sheikh Mohammad Al-Nabhan is an absolute good that walks on earth).⁽³⁾

The Literary scholars Sheikh Ali Al-Tantawy, resident of Mecca.

⁽¹⁾ This story was told to me by Sheikh Rajab Al-Heib. He said, "Brother Ziyad Nas'sar Al-Dumashgy, a student of late –Sheikh Hassan Habanaka [MABH], said to me, 'I said to late – Sheikh Hassan Habanaka [MAHMOH] after the morning Fiqh Lesson: Seyidy, may Allah prolong your life; your eminence is the Chief scholar in Damascus, and Seyiduna Sheikh Mohammad Al-Nabhan is the Chief scholar in Aleppo. He said, 'No, son! You have missed the comparison....'" And he told the rest of the story.

⁽²⁾ This was sent to me in a letter from Sheikh Dr. Mahmud Ahmed Al-Zein. He said, "I heard that from Sheikh Hassan Habanaka during my visit to him in his house in Damascus."

⁽³⁾ Its completion is: Sheikh Al-Tantawy visited Seyiduna [MABPWH] in Al-Kiltawiya. Contrary to what people do, Seyiduna [MABPWH] started asking him, "How is your heart with Allah?!" That phrase moved him greatly; so he hurried with it to Damascus broadcasting station and delivered a preaching in which he said, 'No word has pleased me as the word of Sheikh Mohammad Al-Nabhan. After he saluted me he asked me: How is your heart with Allah?' He [MABPWH] mentioned that in one of his public lessons.

-(I met King Faisal the First, King of Iraq, and I visited King Faisal Bin-Abdul-Azeez Al-Saud in Hijaz; and I met other kings and ministers, and it was enough for me to shake hands with them. I kissed the hand of none of them. But when I saw Sheikh Mohammad Al-Nabhan I kissed his hand.)

Sheikh Suleiman Bin-Za'hir Al-Mahmud Al-Da'ry

Prince of the Zouba' Tribes in Iraq⁽¹⁾

- (He is greater than me, but I was borne before him !!)⁽²⁾

Sheikh Kamil Al-Sirmeeney, Aleppo.

- (A man has appeared who has open and hidden miraculous acts. No one has fathomed him yet. That is Al-Sheikh Mohammad Al-Naban)!⁽³⁾

The Righteous, Scholar, Sheikh Mohammad Al-Gibreeny; Aleppo.

⁽¹⁾ This story was told to me by Sheikh Khalil Bin Mohammad Al-Fayadh Al-Kubeisy from Al-Fallujah, Iraq; and Haj Dheeb Mohammad Al-Dhebyan Al-Sarhan Bin Ma'yoof Bin Hamad Bin Zahir Al-Mahmud, a cousin of the **late** Sheikh Suleiman Al-Da'ry [MABH]

⁽²⁾ This story was told to me by Sheikh Othman Omar Bin Mohammad Al-Weisy and he wrote it in his own handwriting. He said, "I was in Al-Madeena Al-Monawara. At Bab-As-salam I met Sheikh Ka'mil Al-Sirmeeney Al-Halaby. I asked him, 'Are you elder or Al-Seyid Al-Nabhan?' Also Sheikh Othman Omar Al-Weisy told me a similar story, reported from the **late**, Sheikh Ahmed Mua'wid [MABH], the Imam of Al-Othmaniya Mosque in Aleppo. He said, 'I asked him about Seyiduna Al-Nabhan [RAA] and he answered me "He is greater than me but I was borne before him. And if I wanted to visit Seyiduna, the distance separating us usually takes three-quarters of an hour to walk, but it takes me only ten minutes! How? I don't know."

⁽³⁾ This story was told to me by Sheikh Khalil Mohammad Al-Fay'adh through his father.

- (O, Seyidy, I am Mustafa effendi outside. But here before you I've no existence)!⁽¹⁾

Sheikh, Dr. Mustafa Ahmed Al-Zarga, Jurist; authority in Islamic Jurisprudence, and academic encyclopedia former Syrian Minister of Justice.

- (O, Seyidy, pray that Allah [SWT] may resurrect me under your banner on the Day of Judgment.)⁽²⁾

And he wrote him a letter in which he said, "Seyidy, Educator of divine congregation, and guide of the perfect ones; who draws from the sea of the Master of the Messengers; grand Educator, the erudite, scholar, preserved by Allah, The Restitutor and Initiator, Sheikh Mohammad Affendi, As'salamu-Aleikum wa rahmatul-Allahi wa- barakatoh.

Sayidy, we have been honored by visiting you at your blessed residence, which has been and will remain, Allah willing,

⁽¹⁾ This story was told to me by Haj Ahmed Al-Effendi Al-Halaby; that whom Seyiduna [RAA] calls 'the jurist son of the Jurist', he pronounced these words in a visit to Seyiduna in al-Kiltawiya. So he [RAA] stood up to receive him, saying, and 'Welcome Sheikh Mustafa effendi'. And when he sat down he requested him three times to speak to those present, but he kept silent. Then he said, "O, Seyidy, I'm Mustafa effendi in the outside" (Barra, i.e. Arabic word, meaning he has no presence in Al-Kiltawiya before Seyiduna [RAA]). The rest of the story is as told above.

⁽²⁾ Sheikh Dr. Mahmud Faj'jal, one of the early friends of Seyiduna [RAA] who were known to be his close friends told me that he said, "I was a student with Sheikh Abdul-Wahab, and I used to tell him about my Sheikh, Seyidy Mohammad Al-Nabhan [RAA]. So he requested me to introduce him to the Sheikh. I took permission from Seyiduna to receive him, and Seyiduna said welcome. When they met, Sheikh (Dibs wa- Zeit) spoke about the sciences he was specialized in; then kept silent. Seyiduna [RAA] spoke about the divine adoration and the stages of Righteousness. The Sheikh was amazed and said to Seyiduna, 'pray that Allah [SWT] may summon me under your flag in the Day of Judgment. And Seyiduna [RaA] said about him, 'Sheikh Abdul-Wah'hab is a scares type of scholars.' His eminence Sheikh Dr. Mahmud added saying, 'Sheikh Abdul-Wahab was known to be one of the Substitutes.

flourishing with guidance, preaching and spreading knowledge and virtue in your presence. We pray that He will perpetuate your benefits and forward to us some of your luminescence and blesses; and to resurrect us all under the banner of the Senior Messenger [SAAS]."⁽¹⁾

Sheikh Abdul-Wahab Dibs wa-Zeit,(nick-named: Abu-Haneefa Junior)⁽²⁾. Damascus.

- (Seyid Al-Nabhan has taken my wits and heart. This man is the most handsome seen by my eyes. I used to wish that I could spend my life in Syria, because of Seyid al-Nabhan, with due respect to the two Holy Mosques where I stayed, (a teacher) for three years. ⁽³⁾

Al-Sheikh Dr. Mohammad Tawfeeg Al-Sab'a, Egypt.

- (These are the real kings, not we. No one rivals them in their kingdom.)

⁽¹⁾ Sheikh Dr. Mahmud Ahmed Al-Zein said to me, "I saw a copy of the letter sent by late, Sheikh Abdul-Wahab[MABH] to Seyiduna [RAA][MABPWH] with my teacher Dr. Mahmud Faj'jal, may Allah preserve him. In it he addresses Seyiduna with his above mentioned speech.

⁽²⁾ Seyiduna Al-Nabhan [RAA][MABPWH] said about him, "Al-Sheikh Abdul-Wahab is a scholar of a rare type."

⁽³⁾ This story was told to me by Sheikh Faisal Jum'ah Taha. He said, "Sheikh Al-lawy Allush, Sheikh Imad Sala'ma and myself were in the city of Tanta in Egypt – some of them was a teacher in Al-Kiltawiya school in Aleppo. There we met the famous scholar Al-Sheikh Dr. Mohammad Tawfeeg Al-Sab'a. He introduced himself to us. And when he knew that we are students of Al-Seyid Al-Nabhan [RAA][MABH] he said what we said above.

- (I swear by Allah, son, he's the real king. And I wish I had the honor of serving him.)⁽¹⁾

King Faisal Al-Sa'ud, King of Saudi Arabia.

- (I accept that Sheikh Mohammad Al-Nabhan be an arbitrator between us)⁽²⁾

King Hussein Bin Tilal of the Hashemite Kingdom of Jordan.

- (Bring in your children so that the eyes of Sheikh Al-Nabhani fall on them).⁽³⁾

Sheikh, the pious man, Ahmed badru-Deen Al-Hassany [RAA] [MABPWH],

the Mufti of Damascus at that time.

⁽¹⁾ See the research on his second journey to Hajj [RAA], in the Chapter of His Travels, Section Three of this book.

⁽²⁾ This story was told to me by late Ustaz: Has'san Farfooty [MABH], member of the Administrative body of The Islamic renaissance Society in Aleppo, and a teacher in Kiltawiya. He said, "This case happened between late, blessed, King Hussein Bin Tilal and the government of Al-Ataasy who sided with the Palestine Liberation Organization (PLO) when (the King) conflicted with them". This story was confirmed to me by Sheikh Dr. Mahmud Ahmed Al-Zein.

⁽³⁾ This story was told to me by the son of my uncle, Engineer Ahmed Tahir Abd-Alwah'ab Al-Aloosy. He said, "In the summer of 2008 I travelled from Al-Fallujah to Damascus for medical treatment. And I used to attend prayer-times in the Mosque of Seyiduna Omar Bin Abdul-Azeez [RAA] in Gudsia, in the rural areas of Damascus. I attended the public lesson delivered by Dr. Ahmed Abd-Al-rahman Al-Kharja. He said, 'When Al-Seyid Al-Nabhani [Raa][MABPW] visited Damascus the Mufti said, "Bring your children so that the eyes of Sheikh al-Nabhani fall on them." He meant the Blessing and luminescence.

SECTION ONE

The Splendors of the Beginning.

CHAPTER ONE

The Youth of Aleppo

- ❖ Lineage and Birth.
- ❖ Up-Bringing.
- ❖ A journey to Hums
- ❖ No Merchant was Like Him.
- ❖ A Building to Serve the Clan.
- ❖ A Divine Caller.
- ❖ A step at the Cross-Roads.

His Lineage [RAA] [MABPWH]

He is Seyiduna Al-Sheikh Mohammad Bin Ahmed Bin Nabhan. This is from he became famous for Al-Nabhan and Al-Nabahany; or Nabhan Bin Khidhir. And that is also why his clan is known Al-Khidheirat. Their ancestry goes back to the Zubeidiya Tribes who are related to four branches: the eldest is Hussein, nick-named (Al-Hoot); next is Hassan, third is Ahmed, nick-named (GHanim) because of his generosity; and the fourth is Nabhan.

As for his matrilineal lineage, his mother is Fatima Bint-Adul-Azeez Bin-Khashman, a descendant of Al-Imam Ibraheem Al-Murtada Bin Al-Imam Musa Al-Kazim Bin Al-Imam Ja'afar Al-Sadig Bin A-Imam Mohammad Al-Baghir Bin Al-Imam Ali Zein-Al-Abideen Bin Seyiduna Al-Imam Al-Husein [RAA] [MABPWH] Bin Seyiduna Ali whom Allah has honored his face [AHHF]. His grand-grand- mother is the most-honored lady in the world, Al-Seyidah Fatima Al-Zahra, the devotee, daughter of the Messenger of Allah [SAAS].

He [RAA] [MABPWH] used to boast about his lineal ancestry and say: (Seyidatuna Fatima is my mother; and the members of the Prophetic family are my (maternal) uncles.

His clan used to reside east of Aleppo in the direction of Al-rig-gah and his grandfather lived in a village called "Al-Suf-fa". But the houses of his maternal uncles are in the south-east of the city.

His Birth, [RAA] [MABPWH]

The twig of perfection was born on Thursday the eighth of Rabee-Alawal 1318 H, corresponding to fifth of July 1900 A.D.⁽¹⁾ in the area of (Bab-Alneirab) in the city Aleppo, of Syria. During pregnancy, bearing him was not burdensome to his mother. He [RAA] [MABPWH] said, " my late mother [MABH] said to me, 'you were very, very light, son. I never felt any weight bearing you."

Bab- Alneirab is one of the ten ancient doors of the city of Aleppo. These were:- Bab Allah, Bab Al-neirab, Bab Al-nasr, Bab Al-faraj, Bab Al-Ahmar, Bab Gonasrine, Bab Intakiya, Bab Janeen, Bab Al-Mugam, and Bab Al-hadeed.

Bab- Alneirab is a big popular quarter in the south of the city of Aleppo, branching in to narrow lanes and crowded houses. At the time of Seyiduna's stay there, the spring used to cover its roofs with a green dress because they were built of mud. Its residents share the other residents of Aleppo the characteristics of Arabism, nobility, generosity, and bravery, and they being distinguished for firmness and steadfastness. They are known for their toughness and their very hot temper. They are also distinguished for the strength of their accent, the way they speak, and by their very frequent conflicts. They are overwhelmed by tribalism, because most of them descend from tribes and their dignitaries families. Of them was the father of Al-Seyid Al-Nabhan [RAA] [MABPWH] the Sheikh of Al-Khudheirat.

⁽¹⁾ Sheikh Khalil Mohammad Al-Fay'ad Al-Kubeisy, from Fallujah, Iraq said to us, "My father and I were with Seyiduna in Aleppo. He [RAA] asked about my father's birth year. We said, '1320H'. He [RAA] said, 'As for me, I was born in 1318H.' And I asked the son of Seyiduna Ahmed Aba-faroog about the birth date of Seyiduna? And he said, 'Uncle Al-Haj Ali was born in 1320H, and my father was two-years older.' And I asked him [RAA] about the day he was born. He answered, and wrote in his hand-writing, 'The eighth of Rabee Al-Awal.'"

His Up-Bringing [RAA] [MABPWH]

In that quarter he [RAA] [MABPWH] grew up and developed in a famous, which family enjoyed wealth and integrity were he flourished and glittered. His father Ahmed Al-Lirat⁽¹⁾, though he was illiterate, he was the leader and reference of his clan. He had a great wealth. His house was open for all people. People always coming and going approaching him for advice or to settle disputes. These things, together with the love and affection provided for him by his parents had a great effect on developing his character from the start. For he was a fondled lad and living in luxury; and that was clearly seen in his features. If he walked about in the streets people's eyes gaze at him. And although he was very vigorous and active yet his activity and vigor were innocent and very polite. All the time he was surrounded and attended by divine care.

Some games, e.g. the toush and the hoofs⁽²⁾like wicket baseball and paper-kites absorbed some of his time. But these games coexisted coincided with his joining primary school and that made him disinterested in them; and so he left them when he was five or six years old. His joining the primary school was on his own initiative. Nobody pushed or obliged him to go. And that made him the most eager among his colleagues to hasten to the Sheikh's class. At early dawn he would stand at the mosque's door, even before it's opened. He continued learning diligently without being absent or discontinuance. He even wished that there is no week-end holiday so that he was not delayed from learning and reciting. Before everything he learnt by heart a prayer with which he started reading before reading the alphabets. It was read by the circle's Sheikh who intones, "O, Opener, Provider, Knower, Generous, Merciful, O, Allah, my Lord make things easy and do not make them difficult. My Lord, let things end well, Amen."

As soon as he completed studying four parts (of the Glorious Qur'an), i.e. the parts of Amma, Tabarak, Ged-Samy and Aldhariat, he proceeded on his own to read the remaining twenty-six chapters and recited out of memory them to his teacher. So he completed reading and perfecting the

⁽¹⁾ They nick-name him (Al-lairat) because he had a lot of gold-liras.

⁽²⁾ The toush is a small piece of wood rounded at the ends, hand-thrown or hit by a big stick at one end so that it flies high and then the boys would race to catch it. And this is what was formerly known in Aleppo as (toush). The hoofs are bone-parts of animal legs.

Glorious Quran in less than one year. After that he studied the rules of Arithmetic.⁽¹⁾

When he was seven, he was given the key of the nearby mosque, to open, close, clean and serve it. He was assiduous in performing Prayers in time since his early childhood.

Since childhood he used to adore the Messenger of Allah [PBUH] and the pious servants of Allah. He [RAA] [MABPWH] said, "Since childhood my capital has been adoring the Messenger [PBUH] and adoring the pious servants of Allah".

He also adores those related to Members of the Prophetic Family. If he sees someone putting on a green turban he would think him to be a pious servant of Allah who attracts his heart. He would follow him with his eyesight until that one disappears.

He had few friends. He [RAA] [MABPWH] said, "I have few friends; and most time I would be walking alone. If I walk with someone he would be older than me. It never occurred to me to walk with anyone who is a junior to me. I used to pray since childhood. And never have my colleagues had control over me. It was I who controlled them."

Sometimes he [RAA] [MABPWH] used to go to the tent of (Karkooth and Aiwath) which was a public theater that attracts youngsters for entertainment. It was operated from below the tent such that images of different persons and shapes appear where a dialogue would start between the young Karkooth and the old Aiwath.

The person who operates the dolls from behind the tent was someone called (Abu-Yousuf), no other one. When he [RAA] [MABPWH] knew who operates (the dolls) he reached a very specific conception and a deep monotheism that the operator and tranquilizer of all the universe is Allah[SWT], There is no *Illah* god. Other than Allah, Only one, Only one, no one with Him. And that the entire creation is there through the secret of Allah [SWT]. If that secret is drawn from the Universe, there remain slung dolls and skins only. He [RAA] [MABPWH] said, "Oh, we have known that there is none inside the tent than Abu-Yousuf. But in the

⁽¹⁾ He was taught the fundamentals of reading, writing and reciting and perfecting the Glorious Qur'an by Sheikh Abdul-Wah'ab Al-Mesry and Sheikh Ahmed Humeida Al-na'sir.

tent of the Universe tent of the there is no other than Allah. He is the One who commanded us to do or not to do". That is the Natural monotheism that filled his heart since child-hood.

He was also a brave boy, he feared nothing. He would insist that he could go alone, in the dark, cold, and rainy weather to a certain(orchard x) and put a sign there...And if he and a friend disagreed on an issue he would take him by the hand and go to a learnt Sheikh to judge between them. That was, according to his natural belief, because a learnt Sheikh would speak only what was right and true. He [RAA] [MABPWH] said, "I used to believe that a scholar is an angel walking on earth." Those were the days of early youth.

Then he was admitted to primary school, and received some of his lessons in the Turkish language at the time of the Ottoman Rule.

It's extraordinary to hear of a youth who got married before reaching puberty. His parents moved quickly up to get him married when he was twelve years old⁽¹⁾ to the lady Mariam Ga-sim Al-Khudeirat⁽²⁾ who was two years younger than he is.

⁽¹⁾ It is mentioned in the history of Seyiduna Abdullahy Bin A'amru Bin Al-A'as [RAA][MABPWH]. that between his date of birth and that of his father there were no more than twelve years. Hadeeth produced by Al-Bukhary through Al-Sha'aby; (Ref. *Alisaba fi Tamyeez Al-sahaba*, Part 3, p 352)

⁽²⁾ A maternal kin of his [RAA][MABPWH].

His father was keen to get him married because the father begot his offsprings in his old age not from his first marriage.⁽³⁾

Since his early years he loved morals human perfections completeness. He enjoyed the Mohammadan good morals. He was truthful, continent, polite, and very modest. He was always earnest: be it serious or kidding. There isn't a blemish in his character, nor did his quintessence change for an appetency. He [RAA] [MABPWH] said, "I had a natural belief. My nature was never tarnished by an indecency". His mouthpiece:

I only sought the heights, since I was a child;

And my soul disrelishes whatever that is base. ⁽¹⁾

The young man was known for exceptional bravery that was wrapped up in a strong body, a in running, a high skill in wrestling, an being a good shot, an amazing chivalry, and excellence in training and taming of horses.

⁽³⁾ His father married two wives: the daughter of his maternal uncle Hameedu, and of his paternal unclce Hassan; but they did not give birth. Then he married the third who was the mother of Seyiduna and all his brothers and sisters. As for the reason of his father's movement from (Al-Suffa Village) to (Bab Al-Neirab Precinct) in Aleppo, it was a result of quarreling with his nephew, before getting married to the mother of his children.

⁽¹⁾ This is a verse from the poem said by Seyiduna Abdul-Kareem Bin Ibraheem Bin Abdul-Kareem Al-Jeily, son of the descendent of Seyiduna AlSheikh Abdul-Gadir Al-jeilany [RAA]; born in 767h, being 1365G, and died in 832H, being 1428G; he was buried next to Al-rasafa in Baghdad between Bab-Al-Mo'A'zam and the Eastern doors. He was one of the grand Sophists. This poem of his, after the rhyme of the Arabic letter (ع) is unique in Devine adoration. Seyidun Al-Nabhan [RAA] said about him, "Sheikh Abdul-Kareem Al-Jeily was in the second grade of *verification*, after the greatest Sheikh Mohey-Id'deen Ibn-Araby. He has a number of valuable books i.e. [*Al-Insan Al-Kamil fi Ma'arifat Al-Awakhir wal-Awa'il*]. (*Al-Kahf wa Alrageem fi Shareh Bism-Allah Al-Rahman Al-Raheem*). (*Al-Manazir Al-Ilahiya*). (*Risalat al-safar Al-Gareeb*). (*Shareh Mushkilat Al-Futohat Al-Makiyah*). (*Al-Kamalat Al-Ilahiya fil-Sifat Al-Mohammadiya*). (*Al-Namoos Al-Aazam wal-Gamoos Al-Agdam*); and many others. [Book-names in Arabic].

He [RAA] [MABPWH] said, "No one could out-run me then. And no one could throw me down in wrestling. As for horsemanship there were few like me. And as for (*neeshan*)⁽²⁾ shooting, I can shoot a needle".

He [RAA] [MABPWH] bound himself to tough exercising, like Abyssinian games⁽³⁾, or like one who's preparing for fighting in battle-fields of Jihad.

He [RAA] [MABPWH] said, "Since my boyhood I used to bear a pistol, fearing of being attacked. Though no one could catch me up, perhaps a horseman can't do it! However, not a single day came on which I aggressed upon anyone. And never ever have I known aggression."

In some cases of fondling his wife, he would race with her⁽⁴⁾, and allow her to defeat him, in consideration of her being younger than him. There his mother in law would blame him saying, "If you allow her to defeat you then you'll continue being defeated all your life!" However, in fact later days proved her to be wrong.

⁽²⁾ *Neeshan* is a standard Arabic word, meaning: target.

⁽³⁾ Some practices of the Companions and training to fight with swords and spears.

⁽⁴⁾ Following the example of the Messenger of Allah [SAAS] when he [SAAW] raced with Seyida A'ayisha; where he [RAA] would say, "They say that the Messenger of Allah raced with his wife A'ayisha. No," he said, "He [SAAS] raced with a little girl to let her keep up with him. I raced with the son of Haj Fawzy Shamsy. That child will never forget that he raced with Al-Sheikh Mohammad Al-Nabhan". So the aim of the race was to condescend to the child's brain to connect him to the Sheikh.

A journey to Hums

When he [RAA] [MABPWH] was fifteen, there came to Hums late Al-Sharif Hussein and his son Feisal the First [MABPWHT], in 1915. So he [RAA] [MABPWHH], together with a mass of elites and youths of Aleppo people got out to receive them.

King Faisal⁽¹⁾ liked him [RAA] [MABPWH] very much, after having examined the audience in horsemanship and shooting ; and found him to be the swiftest and the most accurate in shooting. The two noblemen sat him [RAA] [MABPWH] between them.

In the evening those who were with him went out for recreation. No one was left in the place of residence other than him and an old lady who was the owner of the house. She would come to him and say, "My young Sheikh, shall I fill you the cruse for ablution?" And he answers, "Yes!" And stands to perfume prayer, alone!

Then he returned to Aleppo, loaded with all the ammunition he could obtain; brought from Hums for his weapon..

No Merchant was like Him

Because his father knew that he was truthful, clever, sedate, besides being the elder son⁽²⁾, his father assigned to him managing his work in trade-business⁽³⁾ in a shop that sells crops. The fruit of his good manners and conduct in buying, selling and when need be was a lot of customers and a lot of money. Because he was a merchant who does not aim at maximizing his father's money but to make the shop a place for benevolent activity to help the poor, the disaster-stricken, to give gifts, to loan, and to give in charity. Once, a person in need of three hundred and sixty gold-liras came to him. He loaned him the whole amount; and gave a butcher an amount to operate as capital, and he gave another a similar

⁽¹⁾ King Faisal the First: the First King of Syria and Iraq after the fall of the ottoman State in 1920G.

⁽²⁾ He [RAA][MABH] had four brothers: Ali, Hussein, Abdul-Majeed and Jameel.

⁽³⁾ Most of his trade business was in cereals and seeds.

sum. So, his **late** father [MABH] was annoyed and thought that the money will be lost between loans and charities.

He [RAA] [MABPWHH] said, "my **Late** father [MABH] used to me, 'Do not give loans!', and I give loans and do not make ask any one!" to pay back.

And when he came to know that his father was dissatisfied, he [RAA] [MABPWHH] said to himself, "How come that I have money and a friend or someone in-need comes to me, and I don't give him?! O, Lord! This world does not appeal to me. Take me to another place."

He would answer himself, "O, Mohammad, you have not been created to be a merchant." He would feel within himself that he's missing something. He RAA][MABPWHH] said, "I used to feel within my soul that I'm missing something. And, look for it without knowing it."

Through this occurrence or that he looks forward to be transferred to a world where there was no fun or commerce.

A Building to Serve the Clan

In his last year in commercial business his father was eighty; and was in need of his son not only for business but also to support him in leading the clan and to inherit him there.

He [RAA] [MABPWHH] built a guest-house in Al-Suffa village, the residence place of his lineage. When the building was completed and it was time to open it for meetings, some important thing happened!

A Divine Caller

He [RAA] [MABPWHH] used to spend some of his evenings at a coffee-shop west of (Bab al-Faraj). Those days' coffee-shops were clubs for relatives and friends. Men and women were not allowed to mix together.

He [RAA] [MABPWHH] said, "My friend Ali bu-Isteif and I went before sun-set and sat in the coffee-shop of (Al-Shah Bandar). I used to perform Salah, and do not accompany other than those elder than me. But the lead was always mine. I had a look at the watch, only five minutes remained for Sun-set Prayer-time. I stood up. 'Where to?' he asked.

'To perform Prayers' I answered.

'Is this the time for performing prayers?' he said.

'Is this the time for coffee-slope ?' I said. 'To me all coffee-shops of the world do not equal an atom of prayers.'

'Will you come back?' he asked.

'Yes, I will' I said. So I went to the mosque of (Al-Mulla at Khanat-Almullawiya). I performed the prayers and then started back on my way to the coffee-shop. I was begging Allah [SWT] (Forgiveness); for, after the sun-set prayers, I have regular acts of worship i.e. I repeat (Forgiveness, pray for the Prophet [SAAW], and *(la-Ilah-Illa Allah)* seventy times each. Suddenly I felt two strong hands, which I couldn't see, grip and turn me about⁽¹⁾ from west to east. Then with every molecule in me I heard a strong inner voice saying to me, 'Where're you going? Where're you going? We have approved of your going from the coffee-shop to the mosque. But, to go from the mosque to the coffee-shop no, we won't!' And I saw no one about me or at any distance from me.

An overwhelming light came upon me from head to foot. There remained nothing in my mind: neither people nor things; and I know nothing! As if someone pushed me from Bab Al-Faraj to Bab Al-Neirab at a force of forty horsepower.

⁽¹⁾ (Taftilaniny): Syrian slang, meaning turn me about.

And as I was walking home (Abu-Mir'ra)⁽¹⁾ came to me on the road. 'What about your word to your friend that you'll be back? Aren't you truthful? Aren't you trustworthy? Haven't you given a word and you never fail your word?' ... But my will was very strong; nothing could stop it.

I reached home and soon there came the call for Ish'a-time Prayers. No sooner had I performed the prayers than the door was knocked. I knew that it was my friend. I came out and found it was Ali. He wanted to speak⁽²⁾, but I said to him, 'Keep silent, and don't speak. I'll speak! What happened to me is so and so...' He kept silent as if you poured on him cold water! He is a very nice man".⁽³⁾

He [RAA] [MABPW HH] never came to the coffee-shop afterwards. His case reminds me of Seyiduna Ibraheem Bin Adhum [RAA] [MABPW HH] and all that he had i.e. status, riches and spoiling, enjoyment of horse-riding, game, walking and viding about etc. Then he heard a Caller (while he was on horseback) saying, 'O, Ibraheem, you are not created for that!' (He heard it three times). So he dismounted from his horse and introduced himself to a shepherd; they exchanged clothes, he cleared himself of all that he had and went off aimlessly.

This is also was what Seyiduna Al-Nabhan did. For he cleared himself of business and chieftainship; and turned his back to daily life, or being occupied by mean distractions, and sitting at Bab Al-Neirab. He directed his will towards Allah, and determined to seek knowledge. That was on his own, without being inspired by a friend, a companion or a command from a relative or stranger or there.

That was a coincidence between him and Seyiduna Ibraheem Bin Adhum he [RAA] [MABPW HH] to which referred saying, "The tale of Sheikh Ibraheem Bin Adhum and his horse occurred to me, Mohammad Bin Ahmed Al-Nabhan. It is called **Divine blessing**. That was a little before I started seeking knowledge, a few months before I started learning.

Then came the night of Mid-Sha'ban; people naturally look forward to that blessed night so as to gather together in mosques, reciting (*Surat Ya-*

⁽¹⁾ Lucifer.

⁽²⁾ The source (*La tah-ky*) is Syrian slang, meanig to speak; to talk.

⁽³⁾ The source (*Wal-na'amein minnu!*) is a word of praise in Syrian slang, meaning he is a very nice man.

seen) a loud and repeatedly. Then after each recitation they plead repeating this prayer, "My Lord, pleading with the greatest theophany, at the night of mid -Sha'aban the great; in which every affair of wisdom is made distinct and concluded." It is a great night. People used to pray voluntarily, excess prayers during the night and fast voluntarily during the day.⁽¹⁾ So he [RAA][MABPWHH] witnessed the ceremony and was drawn by the tenderness and contained by the sobbing, to Allah [SWT] and His Messenger [SAAS]. Thus our Lord responds positively such that that night becomes a turning point, to take him to where he was looking for and was lacking. So he [RAA] [MABPWHH] determined to proceed with learning and be a full time student.

His father was startled and grieved when he knew of his intention to join juristic schools, because he was his eldest son and all the business was under his custody. So how could he be a full-time student? He approached his eminence the late Sheikh Najeeb Sirajud-Deen⁽²⁾[MABH]to mediate, perhaps he could convince his son to change his mind. He [RAA][MABPWHH] said, "the late Sheikh Najeeb [MABH] said to me, 'O son, contenting your father is an obligation, and education is also an obligation. So attend lessons for one hour every day.' 'It will not satisfy me,' I said. 'Then divide the day into two halves,

⁽¹⁾ Ibnu-Maja produced in (The Part on the Ahadeeth of the Mid-Sha'ban night, (1/44) no. (1388): Seyiduna Ali bin Abi-Ta'lib [RAA] said, " The Messenger of Allah [SAAW] said, '*When the night of mid-Sha'ban comes perform (voluntary excess prayers at night and perform fasting during the day. At sunset Allah [SWT] (would come down to the lowermost sky and say, 'Is there any one pleading for forgiveness so that I forgive him? Is there anyone pleading for sustenance so that I give him sustenance? Is there anyone who is being tried so that I cure him? Is there any ...Is there any ...etc.'* until dawn breaks."

There are many Prophetic Traditions about this night, some are sound, and others are weak. As for fasting, there is a Tradition in which the Prophet [SAAW] asks one of his Companions, "*Have fasted on the Shaban-umbilicus?*" "No!" answered the Companion. "*Then when you break fasting the month of Ramadan, fast a day in lieu of it*" said the Prophet [PBUH]. This is a (Sound) tradition according to Muslim, the Chapter on fasting the mid-Shabans (2/820) Nos. (1161, 1162). The Arabic word used (i.e sur'ra) means middle. Also in a narration from him found in (Al-Musnad that was drawn from Muslim's Sound traditions, '*Have you fasted some of Shaban-umbilicus?*' Apparently this narration means its end, where the new moon hides and does not appear. But the interpretation that it is mid-Shaban is stronger because Muslim narrated a Tradition, "Do not lead Fasting Ramadan one or two days". These last two (days) are the umbilicus; and as the umbilical is the center there the agreement of the two narrations is more favorable. Look the Tradition of "Do not lead..." in the Musnad of Imam Ahmed bin Hambal (2/521) No. (10765).

⁽²⁾ Sheikh Najeeb Sirajud-Deen: one of the grand, righteous scholars of Aleppo. He is the father of Prophesier Sheikh Abd-Allah Sirajud-Deen [RAA][MABPWH].

between education and business'. 'Two *water melons*⁽¹⁾ cannot be borne in one hand; and I want education.'

Considering my genuine determination, the Sheikh said, 'I want to teach you some knowledge' 'O.K.' I said.

'Say, everyday "Allah-hum, provide me with useful knowledge" three times every day. That will make your father contented and you'll be provided with the knowledge of those cognizant of Allah;' He said.

'Willingly!' I said. 'That's easy for me to do'."

Then I sent a friend to the Mufti of Aleppo then the **late** Sheikh Ahmed Al-Kurdish⁽²⁾[MABH], to ask him for me.

He assumed that the case was his and asked, 'My father is a rich man. He is illiterate, cannot read or write. And I am his eldest son and am running his business. But I am interested in obtaining knowledge, but he does not admit that!' He answered him as follows, 'Proceed to education whether your father admits it or not!' I found him to be the bravest of men."

A step towards the Cross-Roads

His next step (i.e. proceeding towards education and the Way) was a result of his wishes and contemplations. It was a fruit of the brightness of his start and introductions, although the first case is inseparable from what is next. Rather, it is like the solid ground and strong foundation for his future life and his aspirations. For, he was the (Leading Youth of Aleppo): in generosity, honor, bravery, truthfulness, trustworthiness, and horsemanship. Furthermore, he was committed to performing prayers, very fond of reciting the Glorious Book of Allah (The Glorious Qur'an),

⁽¹⁾ Singular is *Jabasa*, a slang word in some parts of Syria, meaning red-watermelon. The Iraqis call it (*Reggy*), and people of Al-Hijaz in (SA) call it (*Habab*).

⁽²⁾ Sheikh Ahmed Al-Kurdish: the devout, pious, worshiper Mufti of Aleppo. He was very firm in saying the truth. He says what's right and fears no admonitions. His above Fatwa depends on that his father was not in bad need of him because he can depend for his business on his other sons. And that acquisition of knowledge is a prescription on every Muslim, a man or woman. And that no creature should be obeyed if that is an insubordination to the Creator. .

Keeping up with a number of remembering and (*remembrances*), he was educated in all that supports righteousness before he joined the schools of knowledge. He was following the way before being adopted by a Sheikh, or commitment to a Sufist

Way. His Truthful dreams were as clear as awakeness, because of his clear heart. However that step was a must for him, dictated by the conformity of knowledge and the perfect conduct.

It is an amazing divine act that the house he [RAA][MABPWHH] built to serve the clan was attached to the building of the village mosque, after its builder himself [RAA][MABPWHH] joined the mosques to obtain knowledge.

CHAPTER TWO

IN THE FIELDS OF SUFIST KNOWLEDGE AND CONDUCT

- ❖ **At Garnasiya School.**
- ❖ **At Al-Khisruiya juristic school.**
- ❖ **On the Way of the Pious Servants of Allah.**
- ❖ **What his Servant Said.**
- ❖ **A Breath from Bab-Al-Ahmar Mosque.**
- ❖ **The (Ya-hu) Standards of Character.**
- ❖ **Amazing Truthfulness.**
- ❖ **Provisions for the way.**
- ❖ **Truthfulness is accompanied by Trials.**
- ❖ **The reward of Trials.**
- ❖ **In the Honourable Azhar.**

At Garnasiya School

In 1340H – 1922G he [RAA] [MABPWHH] joined the Garnasiya Sharia/Islamic law) School, nearby the Isma-e'eliya Mosque in Aleppo. As he set his first step in studentship he started following the advice of his Sheikh and kept it up. He made his aspiration to acquire knowledge that will take him to the Well-Known [SWT]; not the knowledge by which others obtain certificates, position and income. He [RAA] [MABPWHH] said, "I joined schooling for learning, and because Allah [SWT] commanded people to learn. Him who seeks knowledge in order to earn a living, I pray that Allah may not extend him living." The Prophet [SAAW] said, "*Acquisition of knowledge is an obligation prescription on every Muslim*".⁽¹⁾ To this high principle he added extreme politeness and shyness, while still being earnest, firm and optimistic. He wasn't lazy at all, nor did his tongue tend to arguing, kidding or curiosity. Every day he spent not less than six hours studying, further to the lessons he received at school. Seeing how truthful and attentive his son was to Allah and His Messenger, his father gave up depending on him in business, and left him to his aspirations. He didn't assign him to do anything since he joined the sharia school. And that is a case rarely observed by the fathers of students.

After completing one year at Al-Garnasiya, longing for Al-Hijaz took him to visit his eminence the Master of all creation, Prophet Mohammad [SAAW], and to perform Hajj. So he went to tell his father. 'I knew. But when will you travel?' said his father.

"To-morrow morning," he [RAA] [MABPWHH] answered.

⁽¹⁾ (AlMu'jam Al-Waseet, Al-Tabarany) (1/8) No. (9).

His father (sighing) said, "Why haven't you told me before?"

"Because you'll prevent me and say 'No, you're still young.'" He [RAA] [MABPWHH] said.

He [RAA] [MABPWHH] used when determined to do anything that is aimed at the pleasure of Allah [not to retreat]. That's why his father says to him, 'You're a Kurd!'⁽¹⁾. So he achieved what he wanted, and he performed his first Hajj on camel back, in 1341H -1923G.

In Al- Khisruiya sharia school (The Juristic Collage)

After returning from Hijaz in 1342H -1923G he [RAA] [MABPWHH] moved from Al-Garnasiya and joined the sharia Khisruiya whose teachers at that time were the senior scholars of Aleppo. They included Sheikh Ahmed Al-Kurdy, the Mufty of Aleppo; Sheikh Mohammad As'ad Al-abjy the Mufty of the Shafi'eeya, Sheikh Abul-Fadhl Al-Tay'yar. And Sheikh Fadhl-Allah Al-Aeyuoby.⁽²⁾

⁽¹⁾ This a word of praise to the Kurds; because if they determine to do anything, they never retreat.

⁽²⁾ Al- Khisruiya is named after Khisru Pasha Bin Sinan who endowed its plot of land and said in his will that it shall be constructed. This late Khisru Pasha [MABH] was assigned Governor of Aleppo in 938H and then governor of Egypt, and then the Fourth Minister in the State of the Ottoman Sultanate, which is related the Sultan Saleem Khan. Al-Khisruiya lies in Safahiya Square next to the Aleppo-Castle in the western side. Its mosque is distinguished by a huge building and an elevated, attractive Dom and a Minaret.

It is the first compound built in Aleppo, in the days of the Ottoman State, to include a Mosque, a school and a boarding house. Its construction was completed in 951H. Education lessons continued there for a long time before stopping for some time. Then it re-started at the early years of the French rule over Syria; a little before Al-Seyid Al-Nabhan joined it. Education started with five classes, then its name was changed to the Juristic College. It is now known as (The Juristic Secondary School).

The following information is an abridged copy of a research written by Dr. Mohammad Faroog Al-Nabhan, published in the magazine of (*Dar Al-Hadeeth Al-Hasaniya*) in Morocco, issue No. eleven p. 404, in 1414H being 1993G:-

SYLLABUS AND TEACHERS OF THE KHISRUIYA ACADEMIC SCHOOL:-

1. The Holy Qur'an, recitation and Perfection: taught by Sheikh Ahmed Ha'mid Al-Abuteijy Al-Madany and Sheikh Mohammad Noor Al-Missry.
2. Explanation (*Tafseer*):- Taught by Sheikh Ahmed al-Sham'maa'.

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3. The Honored Prophetic Hadeeth:- Its curriculum was according to the following order, (a) the Forty *Ahadeeth* of Al-Nawawy; (b) Al-Shama'il Al-Mohamadiya of Al-Tirmithy. (c) *Bahjat Al-Nufoos* [Breaf of Saheeh Al-Bukhary] by Aby-Jamrah Al-Azdy, (d) *Al-Ja'miy Al-Saheeh* of Al-Imam Al-Bukhary Shareh Al-Gistalany, taught by Sheikh Kamil Al-Hibrawy, and then Sheikh Mohammad Raghil Al-Tabakh.
 4. Hadeeth Terminology:- Its curriculum includes (a)The Introduction of Ibn Al-Salah, taught by Sheikh Mohammad Raghil Al-Tab'bakh, and Al-Sheikh Ahmed AlKurdy.
 5. Al-Tawheed (Monothaism), the Science of Speach and Logic: its curriculum is :-Al-Minhaj Al-Sadeed, Sharh Jouharat Al-Towheed wa-Risalet Al-Towheed by Mohammd Abdu, taught by:Al-Sheikh Mohammad Al-Haneefi; then Sheikh Feydh Allah Al-Kurdy.
 6. Hanafi Jurisprudence: Its curriculum Is: The Juristic Magazine, Hashiyat Ibn A'abideen. Tagt by Sheikh Ahmed Al-Zarga, Sheikh Ahmed al-Kurdy, Sheikh Mohammed Sulgeiny,and Sheikh Mohammed Al-Rasheed.
 7. Shafi'ee Jurisprudence: its curriculum is: Al-Igna'a, Sharh metn Abi-Shuja'a, Sharh Manhaj al-Tulab. It is taught by: Sheikh Ahmed Al-Maktaby, Sheikh Mohammad Sa'eed al-Idliby. Sheikh Mohammad As'ad Al-Abjy, Sheikh omar Al-marteeny.
 8. Al-faraydh (The Imposed worshipping): Its curriculum was: Sharh Al-Sirajiyi Wa Sharh Al-Rahbiya, taught by: Sheikh Abd-Allah Al-Mu'ty, and Sheikh Feidul-lah Al-Ayooby, and Sheikh Mustafa Bagu.
 9. Education and Morals: Taught by Sheikh Eesa Al-Bayanoony.
 10. Seerah and history: Its Curriculum is Noor Al-Yageen Fi-Seerat Seyid Al-Mursaleen; Itmam Al-Wafa Fi Seerat- AlKhulafa by Al-Seikh AlKhudary. Taught by: Sheikh Mohammad Ra'ghil Al-Tab'bakh and Ameenullah Eiroodh.
 11. Arabic Grammar, Etymology and Rhetorics and other sciences of Arabic. Its curriculum Sharh Alfiyat Ibnny-Malik and Al-Khudary's Foot-notes there. Taught by Sheikh Ahmed al-Maktaby, Sheikh Omar Al-Asad, Sheikh Mohammad Al-Nashid, Sheikh Ahmed al-kurdy and Sheikh Abd-Allah Ham'mad.
 12. Mathematics: Taught by Sheikh Abu Su'ood Al-kayaly and Ameenullah Eiroodh.
 13. Geography: Taught by: Sheikh Mustafa Bagu.
 14. General and Health Sciences: Taught by Sheikh Ameenullah Eiroodh.
- (Produced by Sheikh Ahmed A'boosh in the link of [Ahabab AlKiltawiya].

Once he [RAA] [MABPWHH] came into the school and found them circling there remembering and crying. "Why are you crying?" he asked them. "We're crying because we're in love" they said. "I swear by Allah this is a good thing," he said, "Teach me this love!!" So they mentioned to him the poems-book of late Ibnul-Fa-ridh [MABH]. "I read it but did not find what they say;" he said, "There I knew that it was not the way to love. I only knew love through the way of following Seyiduna Mohammad [SAAW].

In the Way of the Pious Servants of Allah

Only a few months have elapsed from his movement to Al-Khusrawiya before late Sheikh Abun-Nasor Saleem Khalaf Al-Nagshabandy[MABH] arrived to Aleppo from Hums. He was famous for being a Pious Servant of Allah and a man of knowledge, piety and an influential state.

Most scholars of Aleppo and their students met him and learned the Nagshabandy Sect-Way⁽¹⁾ from him. He [RAA] [MABPWHH] used to accompany him throughout his stay in Aleppo; and travel to him in Hums whenever he found a chance. So the Sheikh paid attention and interest on seeing his strong character and aspirations; because he had strong selflessness towards Allah, and a strong determination towards learning and a very high determination to follow the trace of the Prophet [SAAW] and keep up the Remembrances assigned to him. At the beginning he used to cloister throughout the month of Ramadan, and spend most of his time in the Remembrances assigned. There his Sheikh would pity him, "Take it easy! Mind yourself a bit." He would say.

Speaking about his situation with his Sheikh Abun-Nasor he [RAA] [MABPWHH] would say, "I used to attend the lesson and leave without

⁽¹⁾ The Nagshabandiya Sect-Way is related to Shah (Nagshaband): Baha-ud-Deen Mohammad Bin Mohammad Al-Bukhary, died 791H -1391G; a citizen of Bukhara, one of the Countries beyond the River [Tigris]. He came to Baghdad and spread the Sect-Way there. He used to give lessons there. And very amazing miracles were seen in him. Then the Sect-Way was resurrected in India by the Reformist Sheikh: Shah Waliullah Al-Dahlawy, died in 1781G. In Iraq its flag was raised by the famous Muallana Sheikh Khalid Al-Shahrazory Al-Nagshabandy, born in 1190H being 1776G and died in 1242H being 1827G. He received it from Sheikh Dahlawy after staying with him in India for more than a year. He is from the Micha-elly clan who are related to seyiduna Othman Bin Affan [RAA][MABPWH]. Those who want to know more about him can refer to the book of [Al-Hadayig Al-Wardiya Fi Haga-ig ajil-la Al-Nagshabandiya], Pp 125-142, by Abdul-Majeed Bin Mohammad Al-Khany.

talking to anybody at all. My friends would say to me, 'please, Sheikh Mohammad how was it like, the roof of the house we were in with the sheikh?!' I used not to look at the roof or to right or left. I practice more than what the Sheikh says! To the most complete and most perfect practice. I used to know what the Sheikh wants. I would hate what he hates; and what he likes, I like. I would know that naturally without any trouble."

The Sheikh apprehended the status of his student and was attracted to him and headed towards him the same way as Seyiduna Jacops headed towards Seyiduna Josef, Peace be upon them [PBUTh].

He adored him an adoration that aroused great jealousy and envy in some of his colleagues of behaviour. So they called him (Son of the new wife).⁽²⁾He [RAA] [MABPWHH] said, "Till they began to say, 'here comes the son of the new one!' They called me son of the new wife! I asked one of them, ' why do you call me son of the new wife?' 'Because when you come the Sheikh knows no one other than you!' he answered. 'Was the Sheikh right or wrong?' I asked. 'By Allah, he was right!' he answered."

He [RAA] [MABPWHH] added, "We were four or five with the late Sheikh who fostered us in Hums [MAHMOH]. And the Sheikh used to adore me very much. One day while we were reciting, going to and fro between dawn and sun-rise suddenly a dog dashed in and bit me, but it did not hurt my flesh! 'Look! Even the dog knew no one other than you!' said one those envious students. 'This dog is not from our place' said our Sheikh [MAHMOH] and I was listening, 'It is a stranger. It came here specially to be blessed by him. And it didn't find a more competent for that other than him.'"

Then he [RAA] [MABPWHH] had a mood to shun people. He would not go through the town-streets or market-places, and he would see his family only by night. He would hide behind street-corners if he saw a friend in the lanes of the quart. He boycotted them all except one. "I selected a brother in the way of Allah [SWT]," he said, " That was Sheikh Ma'rouf

⁽²⁾ (Son of the new one) means the spoiled, for being the son of the latest wife.

Al-Dawaleeby. He was a mirror to me. Whatever was in my heart was also in his heart. I do as he commands, and he does as I command. We daily call on each other to account for our deeds and we daily escalate. We account for our souls, our sight, our hearing, our tongues, our steps, where we sit and where we eat. The time between the sun-set prayer and the Isha'a prayer was a time for mutual accountability between us."

Their accountability went beyond words and deeds to ideas, conceptions and thoughts.

"Some of our Sheikhs have two note-books: one for the night and the other for the day." He [RAA] [MABPWH] said, "We exceeded them by that we call our thoughts to account. I've seen that every good in my way to Allah is achieved by self accountability. I call myself to a severe, not a mild account. 'Call yourselves to account before you're called to account.'"⁽¹⁾

His self-control even approached imagination! He [RAA] [MABPWHH] said, "One time I sat for about one and a half hours, or up to two hours, thinking about a bad thought; and so it didn't happen!"

While sitting alone he, [RAA] [MABPWHH] used to think, ask himself and soliloquize to Allah [SWT], and he would be inspired the answer!

He said, "Once, some time ago, I was only a boy then, I was sitting alone soliloquizing. I addressed Allah [SWT]. 'O my Lord, You said, {**For Allah likes those who repent to Him constantly and He likes those who keep themselves pure and clean.**} [the Heifer: 222]; Someone commits a sin, rather many sins, and You still offer him adoration!' 'Yes, my slave! I'll explain that to you!' He said. 'O my Lord, please do!' 'This one defeated four (opponents)' He said, 'He defeated the grand stupid Satan, the white Satan, the (*Namnoon*) Satan who is created between the human

⁽¹⁾ This is a known saying of Seyiduna Omar Bin Al-Khat'tab [RAA]. It is reported by Tirmithy in his Sunen (4/638) No. (2459) the complete text is (Call your selves to account before you're called to account. Prepare your Glitter for the Parade of the Grand Day; Accounting will be lighter on those who call themselves to account in life of this world.

and the devilish Satan, and he defeated his own desire: Should he not be called beloved?' 'O My Lord,' I said, 'I swear by Allah it is correct!' I took that through a taste of my particles."⁽²⁾

During that period he was not receiving any commands (to do or not to do) from anybody regarding his obedience of Allah, His Messenger and his Sheikh.

He [RAA] [MABPWHH] said, "I don't remember that any one has commanded me to do or not to do anything since I joined education. Nor did my soul demand any disobedience; because I used to call myself to account. And that was a blessing from Allah. A self-motivated does not need anyone to command him to do or not to do.

An amusing thing that was reported to me about him, was that he used to ask Sheikh Maroof Al-Dawaleeby⁽¹⁾: 'What do you want to be?' 'Head of the Government!' he would answer him. 'And what do you want to be?' his friend would ask him. 'A slave to Allah the Al-Mighty' he [RAA] [MABPWHH] answers. However, Allah [SWT] willed that each of them had his wish come true.

So he [RAA] [MABPWH] threw away lust for principality and self-selfishness so as to live a life in which he would dwell upon enjoying the slavish devotion to Allah [SWT]. "The last thing to depart from the love of the extremely Truthful Ones is lust for principality and self-aspirations" he [RAA] [MABPWH] said. He set for himself a four-step

⁽²⁾ This issue is a kind of contemplation (الهام) that occurs to Pious Ones and those with pure hearts and clear souls. It is narrated in a Holy Hadeeth that the Prophet [SAAW] said about Seyiduna Omar [RAA] 'Amongst former nations before you there were presentimentees (محدثون). Now, if there are any in my Nation it would be Omar.' Muslim's Sound Hadeeth 94/1864 No. (2398).

⁽¹⁾ Dr. Maroof Al-Dawaleeby: born in Aleppo, 1907 and he studied there. He graduated in the Syrian Faculty of Jurisdiction in 1927; and in 1935 he graduated in the Faculty of Law. He was awarded a Ph.D. from Paris in 1941. He escalated in a number of Government positions till he took the post of Prime-Minister, after Syria and Egypt got separate. He is considered a professional politician. He was brave and bold enough to explain what he saw right. Rather, he is one of the best Arab politicians as a whole. He left very clear finger-prints especially in the Syrian Politics and in the Arab and Islamic politics in general. He migrated to Saudi Arabia after the Coup de tat of March 8, 1963. He took the position of political advisor to King Faisal Al-Sa'uod, and after him to King Fahad [MAHMT]. He remained in his job until he died in Riyadh on Thursday evening 22/11/1424H, being the 15/1/2004G. His body was buried in Al-Bagee in AlMedina Al-Munawara at an age exceeding ninety-five.

ladder: knowledge, practice, sincerity and refutation of influence and power other than that of Allah [SWT].

His taking of Sharia sciences was accompanied by reading Sufist books, starting by (*Al-Risalah Al-Gusheiryah*)⁽²⁾, then (*Ihyaa Uloom Ud'deen*) and the series of (*Al-Gusoor Al-Awaly*)⁽³⁾ of Imam AlGhazaly; and (*Al-borhan Al-mu'ayad Wa-halat Ahul Al-hagigah Ma'a Allah*) by Seyiduna Ahmed Al-Rufa'ee [RAA][MABPWHT].

Whenever he [RAA] [MABPWHH] examined the books of the Sufists and saw the biography of one of the Great Pious servants of Allah he [RAA] [MABPWHH] would ask himself, 'Can I become like that one?'

He studied the Jurisprudence of Math-hab Imam Al-Shafy-ee, [RAA] [MABPWHH] and felt that he was a bit biased to Al-Shafy-ee more than the other Imams and their Jurisprudence. It is very rare that a student would escape that bias. So he began would call himself to account, 'Why soul do you prefer this Imam to that? Or prefer that Math-hab to others?' And so on until he defeated that bias.

He [RAA] [MABPWHH] was very fond of Prophetic biography. He proceeded with memorizing and rehearsing the Holy Qur'an; and he liked all subjects except for [scholastic theology] and Philosophy. He found no tendency towards them in his heart. Then he wanted to travel to Baghdad in 1344H -1926G to study from the Iraqi Sheikhs by the side of Seyiduna Abdul-Gadir Al-Jeilany [RAA] [MABPWHH]. That was before completing his studying in Al-Khusrawiya. So he came to say farewell to

⁽²⁾ (Arabic title meaning:- The message of Al-Gusheiry); Abdul-Kareem Bin Hawazin Al-Gusheiry: Born in the city of Naisabour in Rabee-Al-awal 376H, and died in Rabee-Al-Thany 465H. see (*Tabaquat Al-Mufasireen* 73).

⁽³⁾ The series of (*Al-Gusoor Al-Awaly*) include (*Al-Gistas Al-Mustageem*; *Minhaj Al-Aarifeen*; *Al-Risalah al-laduniyah*; *Ayuha Al-Walad*; *Feisal Al-Tafrigah*; *Mishkat Al-Anwar*; *Risalat al-Teir*; *Al-Risalah Al-Wa'aziyah*; *Ijlam Al-Awam an-Ilm Al-Kalam*; *Al-Mdnoon bihi An-Gheir Ahlihy*;amd *Al-Ajwibah Al-Ghazaliyah fi Al-Masa'il Al-Ukhrawiyah* [*Al-MadnoonAl-Sagheer*]).

his Sheikh Najeeb Sirajud-Deen [MABH]. "O, Sheikh," he said, "I don't like [scholastic theology]" "Basically it was not for Belief" he answered him," But, to answer opponents." "O, Sheikh, You have relieved me!" he [RAA] [MABPWHH] said, "May Allah give you for me" a good reward.

But he changed his mind to take his father's place in managing his business during his absence to perform Hajj.⁽¹⁾

Contrary to what some students used to do, i.e. memorize the texts and repeat them without understanding them, and devour them without chewing, he [RAA][MABPWHH] said, "Memorizing the texts without explanation is a sterile way (of learning)". That's why he stresses, understands and writes in the margins of what he reads foot-notes and comments. And because of his awareness and cleverness he sometimes adds to the meaning given by his Sheikh a further meaning to an issue or a confirmation to a case. He [RAA][MABPWHH] said, "We were once reading a lesson about the miracles of the Prophet [SAAS]. The Sheikh mentioned that pebbles and food declare of the Praises and the Glory of Allah in his hand [SAAW]. So I said to him, 'O Sheikh, the miracle is not in declaring the Praise and the Glory of Allah, rather it is in hearing it; because declaring the Praise and Glory of Allah is a fact whether we believe it or not. Allah [SWT] said, {The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; and yet you do not understand how they declare His glory}[The Israelites:44], so the miracle is in hearing the Praise and Glory of Allah and not in the Praise itself. There he [MABH] was silent and said, 'You're right'."

Another time he [RAA][MABPWHH] heard his sheikh Najeeb Sirajud-Deen [MABH] say, 'The highest status is contentment'. So he [RAA][MABPWHH] corrected him saying, 'O Sheikh, May Allah be pleased with you! Seyiduna Abdul-Gadir Al-Jeilany [RAA] says:-

**I have still grazing in the fields of Satisfaction,
Until I reached a non-offerable position.**

⁽¹⁾ This is recorded in his voice [RAA][MABPWHH].

And this position is the self-motivation or the enslavement." Sheikh Najeeb agreed to what he said [RAA][MABPWHH].

Some one of his stories at Al-Khurawiya was when a student of another class misbehaved by going to the cinema. When he made sure of that he [RAA][MABPWHH] punished the student! So the school Head-Master aroused Sheikh Abal-Fadhl Al-Tay-yar because punishing students was the responsibility of the Administration. Thus he called him [RAA][MABPWHH] and said, "Is your honor another Head-Master here?" "My Sheikh," He [RAA] [MABPWHH] started to answer very politely, "Please do not talk to me like that. I hold you very dear". At that moment in came the late Sheikh As'ad Al-Abjy [MABH] and started to inform him about the status of his student Mohammad Al-Nabhan, and that he was of a special type. The situation resulted in a friendship between him and between the late Abil-Fadhl [MABH] He [RAA][MABPWHH] said, "I used to like him because he used to fasten the upper-buttons of his shirt."

Someone may say that fastening the upper-buttons of a shirt does not call for liking or disliking. But the youth who adores the Mohammadan perfections does not like to see the scholars other than a mirror that reflects the rules of perfection, however small or negligible that rule might be in the eyes of others.

He [RAA][MABPWHH] was for some time biased to his sect, as earlier when he was biased to his school of fiqh. He [RAA][MABPWHH] said, "My school of fiqh was Shafi-ee and my sect was Nagshabandy. And I had a very strong determination. I used to argue with everybody: young or old. When I go back to my room I say to myself, 'What do you want? Why do you argue?' Then I would cry again and again. Until Allah [SWT] blessed me by removing that arguine and that bias."

Then his Sheikh assigned him with directing the Nagshabandy Remembrance; and accommodating the adherers and educating them in the Mosque of Bab-Al-Ahmar, in Aleppo. And he obeyed.

What his Servant Said.

Whenever people feel truthfulness and sincerity in someone they compete to approach him and show him their liking and readiness to serve him. The Sheikh's neighbors were raced by someone called Hajj Ali Al-Gas'sab⁽¹⁾ (They butcher). We paid him a visit in his house. We were three persons, he was ninety years old. His face was flooded with light covered by wan quietly and serenity. "O, Sheikh," we said, "We're told that you served Seyiduna Al-Nabhan. Will you please tell us about his early days?" He [MABH] was one of those whom we saw weeping when they speak about Sheikh Al-Nabhan [RAA][MABPWHH]. He started speaking with tears shedding on his lips that he moved slowly. "I used to watch Seyiduna and his friend Maroof Al-Dawaleeby" he started, "They were then students in Al-Khusrawiya. To me they were but angels. When he [RAA][MABPWHH] moved to stay in the Mosque of Bab-Alahmar I was honored by serving him; At that time I was a butcher. I used to slaughter the sheep and finish selling it by noon time. Then I buy what Seyiduna had told me to buy for him and go with him to the vine-garden and stay with him. Al-Seyid [RAA][MABPWHH] enters into his room after the *night* - Prayers. As for me, I do not sleep all night. When he comes out before ***Al-Fajr*** (Dawn Prayers), and performed prayer I joined him. Then I go down to Aleppo. For a long time I never knew sleep. How was that? I don't know!

Then because of the blessings I got for that service Allah [SWT] conferred on me a favor by quitting the job of slaughtering and skinning which makes ones heart severe and hard. At that time he used to feed on fried dates or fried eggs; or whatever is available be it pepper, oil, Zaater

⁽¹⁾ Hajj Ali Al-Gas'sab was a butcher and *mu'azin* (prayer-caller) in the Bab-Alahmar Mosque. He does his job before noon time then goes to serve Seyiduna [RAA][MABPWH] after, till Allah [SWT] conferred a favor on him to quit that job.

and a piece of bread. He never spent more than what Al-Khusrawiya paid him, which was one gold lira per an-num, for his food, drink and dress."

We said, "Want you tell us some of his miracles?" "About of them shall I tell you? All his movements, his stand-stills, his states, his words, his actions, his manners, all are miracles. So his miracle is his steady fastness.

"We had a mule which Sayiduna [MABPWHH] and I used to ride together and go to the of one hand of Sayiduna's [MABPWHH] father, it was known as Al-karm⁽¹⁾ (i.e. the Vine). So we went there one night. His uncle was the guard there. No sooner had we approached then he surprised us by some shots, thinking that we were thieves. "No,uncle," Shouted Sayiduna [MABPWHH], "You've killed me!" Bullets were scattered from his chest without hurting him. That was at the beginning of the appearance of his miracles.

A Breeze from Bab-Al-Ahmar Mosque.

In the Bab Alahmar Mosque e [MABPWHH] appeared for the first time, after a period of time he had spent in loneliness. So a large group of people surrounded him. varying from a follower of the way, a repeater, a seeker of a message . And in the Remembrance circles which he used to hold, a tender hearted reader with a nice tone of voice would come to recite the Glorious Qur'an. He would weep and make Sayiduna [MABPWHH] and all those with him weep also. Some of them would lie on the ground as a result of being overcome by the spiritual situation (الحال) such that any one passing between the Castle and the mosque would think that they are summoned to a funeral, because of the remembrance and pleading for mercy! He [MABPWHH] said, " When the (warid) the sudden coming of a lightly spiritual feeling comes to us, our Sheikh, colleagues, and companions all cry aloud, but I do not move" i.e. he does not cry aloud, nor quiver in remembrance; because he [MABPWHH] had strengthened his soul and heart to stand the warid.

One day a man met him in the market place in Al-Madeena and said, "O Sheikhi, The voice of these (weeping) people is (heard) below the castle!"

⁽¹⁾ In the southern areas of Aleppo at that time. It is about twelve miles from the center of the city. It is now inside the city after the city widened.

He [MABPWHH] said, "What's wrong with weeping? The Messenger of Allah [SAAW] says, **"If you can't weep, imitate weeping."**⁽¹⁾

"But are we like the Messenger [SAAW]?" he said. He [MABPWHH] said, "If Allah [SWT] enables me I will place my foot on his foot tread to follow his example [SAAW]." The man showed surprise and went away!

In the house where he [MABPWHH] was born, and following the example of some Companions of the Messenger of Allah [SAAW]; (i.e. Come here, let us refresh our belief for an hour)⁽²⁾, he [MABPWHH] continued throughout the period he managed the (Khatmas) meeting fifty to seventy of his companions stay all the night awake! They repeated (Salat Ala Sayiduna the Messenger of Allah, [SAAW]) a hundred times, and repeat what the most favored servants of Allah had said; and one or two hours before night says farewell to Aleppo he [MABPWHH] would take them to the Alkultawiya Mosque to say the Prayers. When the sun rises they would sleep for a little time the each one would rise up to go to his house or place of work.

The (Ya-hu)⁽³⁾ Standards of Character.

He {MABPWHH} behaved himself to the extreme with Allah {SWT}: both his open daily life and private life are in conformity with Allah. He [MABPWHH] would feel ashamed to beg anything from anyone other than Allah [SWT];

⁽¹⁾ Sunan Bin Majah: Chapter on vocalizing voices while reading the Qur'an; (4/622) No. (1337).

⁽²⁾ *Musnad Ahmed Bin hambal*: (1/230) No. (13822) and *Maj-maa' Alzawayid*, (10/76).

⁽³⁾ Prophetier Abu-Thana Al-Aaloosy wrote a section explaining the verse {He is the One who has created for you all things that are on earth.} (The Heifer:29) and spoke about (هو، والاستواء). His text is: "(Hu-هو) (Him) according to the most favored servants of Allah [SWT] is one of His names [SWT]. It tells about His special Fact that is unlike all denumerable things. And (هو)'Him' is a compound name, formed of two (Arabic) letters i.e. (هـ، و). The (هـ) is a root and the (و) is a suffix, considering that it is dropped in the linguistic binary and plural forms. So in fact there's only one letter to indicate the Unique One whom there is no other available but Him! Everything (that exists) will perish except His Own Face. And because of the excess secrets found in it, those respected ones took it as an orbit for their Remembrance and a Lamp for their Secret. It flows with breath. The One after whom It is called has neither figure nor standard. [*Tafseer Al-Aaloosy (Roohul-Ma'any)*, (1/215)]

or depend on any other than Him for anything, or make anything available with Him; or take a share for himself through someone else; or a will other than His.

Good conduct with Allah [SWT]: shall not fear other than Allah, nor become unaware of Him; does not do need any reproach from a reproacher never afraid of the reproaches of such as find fault.

Good conduct with Allah [SWT]: To perform His injunctions and avoid His do-not's.

Good conduct towards Allah [SWT]: To test himself as to the His Fate inflicted by Him [SWT]; he assumes that he is tried by losing his wife or child, or anyone else, and finds only commitment of his affair and conviction to his Lord.

Good conduct towards Allah [SWT]: His soul never aspires for a share in power, miracle, social position, or Sheikhdом. For Rather, his (desired) shares are in Allah; because He is Allah Almighty, [SWT] is Allah; and not in any other thing.

Good conduct towards Allah [SWT]: Where he in the nude himself as sitting with Allah [SWT], observing purity and never be nude neither in a bathroom nor any other place.

Good conduct towards the Holy Qur'an: he listens to it with contemplation and weeps.

Good conduct towards his Sheikhs: He never eats with them (on the same table) and observes their affection. He [MABPW HH] said, "We were very polite with our Sheikhs; we do not eat with them. I'm a slave to those who taught me a single letter."

Good conduct towards students: If he [MABPW HH] called one, he would address him as 'Sheikh'.

Good conduct towards his wife: He never calls her name; he calls her by the nick-name (Ya Um-Ahmed) oh mother of Mohammad.

And good conduct towards his children: he [MABPWHH] does not call them by their names; rather he would say, "My son, my boy".

And good conduct on the road: his gaze was towards his feet. He [MABPWHH] said, "My gaze is at my feet. If anyone salutes me I would begin by [May Allah's Prayers be upon Sayiduna Mohammad; how is your heart with Allah?], then I would leave so that he does not chat with me in daily-worldly."

And good conduct towards earth: he would not spit on it, and would not clear his nose in other than assigned places or in a handkerchief.

And good conduct towards solids and plants: he would treat them smoothly as if they were living things. He would give everyone his right. He would wash a piece of soap after washing with it. He would arrange the stockings and put them on a suitable place, and so on.

And good conduct towards women. He [MABPWHH] said: "I used to consider looking at women as something far beyond polytheism!"

Stranger than this, is his {MABPWHH} shyness even with his family kins-women. He said, "I keep my eyes from looking at women; same as I do to my heart against polytheism. To my sister I wouldn't look under her eyes!"

Good conduct towards other people: He would not call anybody by his proper name, but by a nickname; even if that was behind a wall.

Good conduct towards other people: he never uncovers veiled things. He never looks at private parts; never criticizes or distrusts or tell-tales or back-bites. He never sees that he had a favor to anyone. If he saw a fault or deficiency in someone he would say, "Praise be to Allah who has made me sound"⁽¹⁾ He would take a lesson from the shortcoming of the one who fall short of something, "The shortcomer or the one who makes

⁽¹⁾ A quotation from a tradition of the Prophet [SAAWS], produced by Al-Tirmizy in his Sunan; the Chapter on what one says if he saw someone being tried; (5/493) No. (3431).

misconduct says to us: 'I'm like this. Do not be like me';". He looks at the polite one to make use of his good behavior; and at the impolite to avoid his example. He never relates any favour to himself; rather, {such is the Bounty of Allah which He bestows on whom He will: and Allah is the Lord of the highest bounty}. [Friday prayer: the politeness of "yah u"].

To him [MABPWHH], the good conduct of (*Ya-Hu*) includes politeness everything with everything. Rather, further in spite of the total of his good manners says about himself [MABPWHH], "Under every single hair of this beard there is Mohammadan etiquette."

Amazing Truthfulness

He [MABPWHH] said, "I was truthful since childhood. Human-beings and Djinn fear me; why? Because I'm truthful! And that is not specially for me! Every truthful one of you is feared by human beings and Djinn. All my conduct is truthfulness and sincerity. If this tongue lied I would chop it off!" So truthfulness and frankness are his natural disposition.

He [MABPWHH] said, "One of our teachers who used to teach us monotheism and Logic said (to me), 'O, Sheikh Mohammad, how good-looking your face is if you trim your beard a little!' I laughed because I used to like him. No one dared to speak with me like that!

Sometime later I was under the Castle, and I saw him. 'O, Sheikh,' I said to him, 'If you would leave your beard grow a bit longer!'

'O, Sheikh Mohammad,' he said, 'I get worried ⁽²⁾!

'I'm applying Sharia ' I said, 'and you forbid me to grow it, and I advise you according to the Sharia; why do you get angry?'

'What's the time now?' he asked.

⁽²⁾ Originally it is 'I get up-set' in the slang of Aleppo.

It was about a quarter or half a minute to six, I cannot remember. So I delayed to answer, and then said, 'Six o'clock'.

'Why have you delayed to answer?' He asked.

'It wasn't six o'clock then'. I answered.

'Say: approximately;' he said.

'I didn't want to tell lies'; I answered.

'I want to tell you a story;' he said.

'Go a head,' I said.

'Look at the common people' he said. 'This one tells lies, and that betrays, and this cheats, and that back-bites others... I cannot accompany to cope with them. And look at the Sufists: they don't tell lies or construe; and I can't do that too!!'⁽¹⁾

Provision for the way

Every traveler must have a provision and a vehicle.

As for the supplies, it is pety towards Allah [SWT] says, {**And take a provision (with you) for the journey, but the best of provisions is piety conduct**} [The Heifer, 197].

As for the vehicle here it is belief. 'Our greatest vehicle towards Allah is Belief.' he [MABPWHH] said.

For that he [MABPWHH] made the Shary'aa his Way. And the commands (of prohibition) were his measure in every moment of promotion that accompanied his marching and performance. He [MABPWHH] was very keen to follow the traces of The Messenger of Allah [SAAWS]; in words, deeds, situations, manners, and intentions. He never delayed an issue that required prompt action until tomorrow. but

⁽¹⁾ The speaker meant to say that he is unable to apply their perfectness.

used to persevere in carrying out everything to be done in the same day. He equally performed the Devine obligations and the Prophetic traditions. He acts according to well established and clear matters god-fearing towards hardships, and those needing more piosity, and then the more beneficial. He avoided allegorical matters and concessions⁽¹⁾ He would take from the permitted things as little as necessary. He never degrades to do less than the best, let alone the prohibited or the disliked. He [MABPWHH] would say, "To us, doing other than the best is a grand sin." He [MABPWHH] never underrates anything that is covered by a command of doing however small or negligible it may be in the eyes of others. Never did he [MABPWHH] find a continuing Prophetic Tradition without reactivating it.

He [MABPWHH] hates sins and bewares of transgressions. And he [MABPWHH] would ask, "Can a sane (person) commit a transgression? Can a sane (person) lie, cheat or betray?" and answers, "A sane (person) would not commit a transgression." Then he repeats, "Allah bears witness against me, Allah is looking at me, Allah is with me, Allah sees my inside, Allah sees the out-side at me, and He [SWT] is with me inside all. Then how can I commit a transgression and I worship Him? {And He is with you wheresoever you may be} [The Iron, 4].

He {MABPWHH} added, " One of the graces bestowed all to me by Allah [SWT] is that He bestowed me (the ability with) tracking my beloved Mohammad [SAAWS] in words, deeds, situations and manners.

I followed him [SAAWS] in minor and major things. The result of my sincere follow-up is that if someone asks me, 'Did the Messenger of Allah [SAAWS] wear a ring?', I would raise my hand, produce my right ring-finger and say, 'Yes'. Once we were reading a lesson and we came across a Tradition indicating that Allah [SWT] hates a solid⁽¹⁾ turban. So, on the

⁽¹⁾ In Jurisprudence, the origin is the Will. However special licenses were permitted to make things easier. It is to be resorted to in cases of difficulty. That is why Allah [SWT] likes performing special licenses equally as He [SWT] likes performing hardships which is the originally adored; as stated in the Prophetic Tradition, 'Verily Allah would like that His special licenses shall be done equally as liking His hardships (of worshipping) be done.' That's why he (قدس سره) used to say, "I do the hardship. Why shall I do the special license? Yes, if I couldn't I will do the special license. In such a case it is to me same as the hardship"

⁽¹⁾ Supported by the Tradition that if he [SAAWS] puts-on a turban he would place one end loosely between his shoulders ; *Sunan Al-Tirmizy*, Chapter on placing one end of a turban between the shoulders. (4/225), No. (1736).

spot I raised my turban and placed one of its ends between my shoulders. All my conduct, from beginning to end, is in following. I innovations. And I don't like coinage. If I knew that someone innovates (religious knowledge), I would dislike him and would never ever take any knowledge from him!"

He sheds a lot of tears; and he plentifully prays saying, "My heart, my heart, O my Lord. Purify my heart, O my Lord. O my Lord, preserve me. Unless You preserve me I'll fall." And after each prescribed Prayer he would repeat, "Allahuma sustain us to follow Sayiduna Mohammad [SAAWS] in words, deeds, situations and manners. O our Lord, make out of him a spirit to ourselves from all aspects in this life and the hereafter, O Great".

Truthfulness is accompanied by Trying

He [MABPWHH] said, "Truthfulness is accompanied by trying. Every work that is there to sincerity to Allah must be accompanied by trying."

According to this rule, and after he had companions whom he did his best to direct and educate them, he [MABPWHH] must be confronted with jealous and seditious people who would plot schemes against him; for falsehood and envy are twins. Every envious person is prepared to charge the one he envies with falsehood. So, four persons lay in wait for him. They were extremely up-set by his high status, his high note and precedence. So they harbored evil conspired to kill him; and told on him to the late Al-Sheikh Abun-Nasser [MABH]. They said to him that the Sheikhdom of the Way went to Al-Sheikh Mohammad Al-Nabhan; and that you have nothing other than the title and the picture !!

When he [MABPWHH] heard of their the news he reported it to his Sheikh in Hums to explain the fact. He [MABPWHH] said, "I am not that type of person. Nor is that what I want (i.e. the Sheikhdom). I swear by Allah that you and I today are an example of Sayidatuna A'ayisha and those who charged her! If I say to you 'Yes', I swear by Allah I am not like that. And if I say, 'No!' you will not believe me. I hope, O my Sheikh, that he will show it to you in a dream." Then he excused him fell to his

Sheikh from the management of Zikir circles. At first the Sheikh accepted his excuse and he [MABPWHH] moved to Al-Kiltawiya mosque in 1347AH.

Then the late Sheikh Abun-Nasser [MABH] came to him in Al-Kiltawiya many times saying, 'o Sheikh Mohammad, the way has been weakened and is spoiled. I do not want you to return to the Zikir Circles only but also to go out to coffee-shops to enjoin what is right and forbid what is wrong! And to be like a candle that burns itself for the sake of others.'

"No, my Sheikh," he said, "My mind is small, my knowledge small, and my age is small. And my soul is above the universe. Then how do you, O my Sheikh, want me to be a candle that burns to give light to others? Soon after the candle will go out and become darkness. If the candle went out it would burn out with regard to me and to them."

Those who put their hands on their ears so as not to hear back-biting or stander, would not lower themselves to discuss tell-tales -talk; or accept to waste themselves for the sake of others. What is the fruit than one reaps one won the whole world but lost himself? He [MABPWHH] said, "It is Sheikh Abun-Nasser [MABH] who is to blame. Because he praises me before juniors and seniors, saying: Al-Sheikh al-Nabhani, Al-Sheikh Al-Nabhani ... Go to Sheikh Al-Nabhani... So they went to him after that and turned the issue into a counteracting. So I sent someone to tell them in my name that, 'I will not fear you even if I were asleep'.

How did he [MABPWHH] treat the telltales? Did he take revenge for himself? Or did he restrain his anger and forgave them?

Allah [SWT] had blessed him by with patience, big-heartedness, forgiving, and mercy and by doing good to those who abuse him. So he didn't revenge for himself; and never soul any as enemies or envious people. "I counted them as trainers and disciplinarians and teachers for me," he said. "I pray for them in names after the five prayers."

How befitting it is for the callers of today to adopt such manners so that a Muslim shall not conflict with his Muslim-brother for reasons of allegiance to designations instead of allegiance to Allah [SWT], His Messenger and the Believers. *{Your real allegiants are (no less than) Allah, His Messenger, and the Believers, -those who perform regular*

prayers and give regular charity, and they bow down humbly (in worship)). [The Table Spread, 55].

At his early studentship, he [MABPWHH] used to see himself better than the other students because he was truthful and never told lies. And that he wanted knowledge for the sake of it, not for a certificate or a worldly gain. But when he became established in conduct and behavior, and when trials was poured upon him in plenty he never saw himself better than any creature absolutely.

The reward of Trial

His trial was not confined to those four. Rather it included those whom he accommodated and educated for a long time. "Those whom I used to serve and educate became enemies to me." He [MABPWHH] said, "My companions who were brought up with me in my house, pass by my side without greeting! There I'd say, 'They're right, although I do nothing other than the better! When I became patient enough to all that Allah [SWT] gave me what I hadn't known'".

What is it that Allah [SWT] gave him? Had He given him a car of the last model? Or a palace of the most-modern style? Or had he found a treasure? He got nothing of all that. And that was not what he had wanted. Him who longs for the essence of things would not aspire for material thing. He won the award that was won only by individuals who were truthful to Allah [SWT]. "As a boy," he said, "I used to go to Sayiduna Zakariya [PBUH]; I would tell him the story (just I would do it to you! And he would receive me with consent with consent with consent. He would give me good tidings I would say, 'I no longer care for the whole world.' I go to him after sun-set every three days or more; I would talk to him and be back, and so on...!! "

The beginning of being inspired and enlightened bestowal to him was when he was exactly twenty-five. "I was bestowed with an atom of love," He [MABPWHH] said, "So I stayed for fifty or sixty days without sleep, neither night nor day." Doctors thought that it was a special case of

disease, after their drugs failed to make him sleep a bit. But they didn't know the reality of what had be fasten him. It was a passion of love and a prime of affection that joined him with the chose beloved [SAAWS] in the awakening.⁽¹⁾

"Until (the one with the message)," he said, "Prophet Mohammad [SAAWS] came to me in wakefulness, accompanied by Sayiduna Abu-Bakar Al-Sid'deeg [MABPWHH]. And he [SAAWS] handed me to sayiduna Abubakar saying, 'O Abubakar, this is Mohammad Al-Nabhan about whom I had told you. Teach him how to place a pebble in his mouth so that he doesn't speak a lot!!' So he continued teaching me for six months. Then the Messenger of Allah {SAAWS} took me to bring me up according to the Mohammadan education.

So outwardly my Sheikh was Abun-Nasser and inwardly my Sheikh was the Messenger of Allah [SAAWS]. At that time I had no companion other than him [SAAWS]. He would answer me without a question from me! I was very close to him [SAAWS], same as writing letter (A) on the wall. I listen to him very intently. And when I see him [SAAWS] I won't talk until he addresses me. And I used to look in the mirror without seeing my image, but see that of the Messenger of Allah [SAAWS].

And when I set my first step in the following the way and behaviour he [SAAWS] joined me in brotherhood with Sayiduna Abu-Yazeed Al-Bastaamy [MABPWHH], and said to me, 'You're Abu-Yazeed, and Abu-Yazeed is you!' Then he joined me in brotherhood with Sayiduna Abdul-Gadir Al-Jeilany and Sayiduna Ahmed Al-Rifaa'ee [MABPWHTh]. So, Al-Rifaa'ee, Al-Jeilany and I are brothers in the Mohammadan dining table."

One time he [MABPWHH] attended a Zikir held by his Sheikh the late Abun-Nasser [MABPWHH], and tea was being served in the Zikir assembly. There he [MABPWHH] said to his Sheikh, "Here is Sayiduna the Messenger of Allah [SAAWS] saying, 'Pay my complements to your sheikh and say to him (Is it O.K. that while my name is being remembered by the Praisers' tongues you're serving tea?)" "Have you seen him?" Asked his Sheikh. "'Yes' I said," 'Congratulations,

⁽¹⁾ Refer to our research (THE AWAKENNING) in seeing the Messenger [SAAWS] in the awakening, section seven.

congratulations, my son. You're one of those under attention. You've taken all that I have. You've out-run me and taken my heart! Pray to Allah for me! Don't forget; and mention me to the Messenger of Allah [SAAWS]!' Then the Sheikh ordered that tea shall be withdrawn and to stop serving it during the Zikir.

"I used to sit with my Sheikhy Abun-Nasser" he said, " Then the Messenger of Allah [SAAWS] would take me in assertive where-ever he would, where-ever he wanted; and be sitting, and say to myself, 'Why should he take me and not my Sheikh who is of a higher status than me?' That was what I thought!"

"Everything that the Prophet of Allah [SAAWS] tasted a follower must taste, except for prophet hood and the message of Jurisprudence. And the Revelation discontinued for three or six months."

He said "We have seen disregarding during abandoning the mach ;" he [MABPWHH] said. However he reacts disregarding by further humbleness, humility, and avoiding distracters! He [MABPWHH] said, "I used not to eat, drink or sleep until I have seen my beloved, the messenger of Allah [SAAWS]."

In the Honourable Azhar

After spending seven years between Al-Garnasiya and Al-Khasrawiya where he always won being the top, he moved to Egypt in 1346 AH.⁽¹⁾ In the honourable Azhar he was keen not to take knowledge from other than specialists, namely those who fear Allah and who love the most favored servants of Allah. Other than these he would not take from them. Because although the honourable Azhar had a high standing and a wide academic reputation whose roots and light extend and spread all over the globe, some of those who lead the education circles and classes were not of a competent standard that would complimented. If jealous student noticed such a case he would find himself forced to correct it by any possible means, or quit the circle of that Sheikh.

⁽¹⁾ He [MABPWH] was registered in the Noble Al-Azhar under No. 678/SH/ Mohammad Ahmad Nabhan, Aleppo, Syria; Date of registration 7/ Rajab 1346AH being the 31/12/1927G. And he left the Noble Azhar in 22 Rabee Al-thany 1347AH, being 06/10/1928G.

He used to attend lessons with one (Teacher) who admits to his class everyone s interested a citizen or person . And he didn't mind for repeating a lesson over and over, and refining it shows his interest and keenness, repeating the phrases and the explanations again and again, and he adds words like: that's to say, that means, you know O, Sayidna Al-Sheikh, etc ... etc, and thus wastes a lot of time in vain! So he [MABPWHH] could not stand that default and waste of time rather, he opposed the Sheikh. He said, "I said to him,' That's to say, that means, you know O, Sayidna Al-Sheikh! What do you want to say? What do you mean? What is your result? Were is the accountability O, Sayidna Al-Sheikh? And what is your result with the Devine Accompaniment? Ant what is your fruit from divine presence ?' He could not answer in a single letter!"

Another time he saw a Sheikh in the honourable Azhar who was detract⁽¹⁾ Al-Sheikh Mohiyd-Deen Bin Arabi⁽²⁾. What shall someone do

⁽¹⁾ The Mohammadan Ummah was tried in all times by hypocrites and those who stir up sedition, who hide behind slogans, and fanaticize after nomenclatures, by which they justify attacking the scholars and pious servants of Allah in this Ummah. They don't bother if a meaning is scratched or a wound bleeds if that would widen their circle and achieve their ambitions. The damage is greater and more serious when scandal mongering and back-biting is aimed at those who have special status among the Ummah, or among those who are the elite of the specialized. Have they been diligent or intending all the same they have relieved the enemies from a great effort. Rather they have become a buffer-state, to separate the natural believers from those who have conscience. {While the thought that they were acquiring good by their works?} [The Cave, 104]. As if they have not heard of the Divine Tradition that is produced by Albukary in his Sahih, "Whoever takes a pious servant of mine for enemy, I challenge him to war. By so doing they abuse the sanctity of the Believers; disregarding what he [SAAWS] said while he was looking at the Holy Kaba, "I swear by Him who holds Mohammad's soul in His Hand that a Believer's sanctity is greater to Allah than yours: his money, his blood, and that we should think that his is other than good." Produced by: Bin Majah in his Sunen, Chapter on: The sanctity of a believer's blood, and his money; No.(3931)(2/1297). And the Greatest Sheikh Mohyid-deen Bin Araby {MABPWH} was one of those whom they hurt; he was hit by their arrows. They faked false charges against him, and entered lies and intrigues into his books so as to advertise their agitations and decorate their fabrications.

⁽²⁾ He is Mohammad Bin Ali Bin Mohammad Bin Araby, Nick-named Abu-Bakar Al-hatimy al-Ta'ee Al-Adalusee,famous for Mohyid-Deen Bin Araby. He is so called The Grand Sheikh. He was born in 560 A.H., 1165 G in Marsalis in Andalusia, then he moved to (Ashbiliya) and went on a journey in which he visited Syria, Iraq, Rome, and Alhijaz (Saudi Arabia today);then settled in Damascus. He was one of the greatest Sufi- Imams and Sayids. Sayiduna Al-Nabhan [MABPWH] said about him, "The Grand Sheikh was a (grade-one) inconfirmation and proving. He wrote a lot of valuable books that amount to four-hundred; of which are: *Al-Futoohat al-Makiya (in 10 volumes)*, *Fusoos Al-Hukom*, *Mafatihul-Gheib*, and *Al-Ta'rifat*, to name only some. In the Iraq Museum Library there are a number of letters in his own hand-writing. He died in 638 A.H., 1240 G. in Marsales, Andalusia. Refer to his C.V. in (*Siyer Aa'lam An-nubala'*, VI.23/48) and (*Al-Aa'lam*) by: Al-Zarkally (7/281, 282).

who thinks well of all people are good, let alone the elites? So he immediately gave him a suitable answer; and that Sheikh couldn't find words for apology other than to say, 'O Sheikh Mohammad, if a diligent man made an attempt and was successful he would have two rewards; but if he failed he would have one reward. And I'm wrong; please excuse me!'

And, in Egypt, Sayiduna Mohammad [SAAWS] used not to separate from him [MABPWHH]. "And while I was in Egypt," he said, "If I go for a walk the Messenger of Allah [SAAWS] walks with me. And if I try to separate from him, I can't. He [SAAWS] concluded he joined me in a brotherhood with Sayiduna Al-Husein [MABPWHH]. O, how handsome he was!"

Throughout his stay in Egypt he accompanied Sheikh Najmud-deen Bin Sheikh Mohammad Ameen al-Kurdy Alarbily⁽¹⁾; the Sheikh of *Al-Nakhshabandiya* Sect there. He [MABPWHH] spent one year⁽²⁾ in the circles of: Sheikh Mohammad Bakheet Almuty-ee who was the Mufti of Egypt then, and Sheikh Yousuf Aldajawy, Sheikh Mahmood Alsumkaryand Sheikh Salama Al-Az-zamy. Al-Az-zam and Aldajawy were his most favorite Sheikh to his heart and the one from whom he got most of he what had they were. Then he [MABPWHH] returned to Aleppo and resided in Al-Kiltawiya Mosque in 1347 A.H., 1929G.

However, was he satisfied with seeking knowledge? The Messenger of Allah [SAAWS] says, "**Two insatiable persons never feel satisfied: one who seeks education and one who loves money**"⁽³⁾. And they aren't the same; the one who loves education will gain more pleasures from The Compassionate: read {Those truly fear Allah, among His servants are, who those are knowledgeable } [Fatir: 28]. But as for the one who loves money, he will continue being arrogant; read: {Nay, but man transgresses all bounds (6) In that he looks upon himself as self-sufficient. (7)} [Iqraa: 6&7]. A student who goes after knowledge will never get satisfied whatever he learns. Or, the more he learns the more eager he is to learn. So the moment his feet treaded on the land of Aleppo, he immediately

⁽¹⁾ His father, the late Sheikh Mohammad Ameen al-Kurdy Alarbily [MABH] author of: *Tanweer Al-guloob*, died in 1322 A.H.

⁽²⁾ I.E. one academic year approximately.

⁽³⁾ *Al-Mustadrak Ala Al-Saheehin*; (1/169) No. (312)

headed towards the circle of his former Sheikh, the late Sheikh Asa'ad Al-Abjy, [MABH].

Al-Abjy? What do you know about Al-Abjy?! He was a philosopher, not only in Jurisprudence and its sources which was his specialization, but also in rational and the traditional knowledge as a whole; in addition to Arabic and all its Arts. That's why he is among the top-most scholars of Aleppo and the Mufti of the Shafi'ee Mazhab.

He accompanied him and studied with him for a long time⁽¹⁾; until he felt that he had learnt what rational and traditional knowledge he needed; but still he never stopped reading and studying. His Sheikh approved him to all that he studied with him and benefited from him. He used to say about his student, 'He is a reference in the Shafi'ee jurisdiction'.

⁽¹⁾ We were told by Sheikh Dr. Mahmood Ahmad Alzein who said, " Sheikh Abdul-Rahman Hoot, one of the study-mates of Sayiduna [MABPWH] who studied with him at the late Sheikh Al-Abjy [MABPWH] said, 'It was a really long time.' 'For how long?' asked some of those present. 'I don't remember' he said, 'But it was a really long time.'"

CHAPTER THREE

THE DEVOTED LOVER

- ❖ Isolation and Expatriation.
- ❖ Conduct Exercising [Exercitation?].
- ❖ Conduct Immunity.
- ❖ I know nothing other Than Right.
- ❖ The Mail of Longing.
- ❖ The Awaited Dawn.
- ❖ In The Shazaliya Way.

Isolation and Expatriation.

Him who follows the path of the Folks, who combine in the Way of Allah, is a searcher of Truth. If he sees that people are distant from it, he will adopt aloofness as a regime; and isolation as a ladder; following the example of Allah's Messenger [SAAS] before Emission; seeking affability from Allah [SWT] and meditating upon Him. He would meditate and consider the Power and greatness beyond the Universe; minding only his own business, the preparation of his character and achieving his goal.

His self-seclusion [RAA]⁽¹⁾ was according to this approach. He cloistered himself in a small mudroom, in Kiltawiya Mosque. That was his lodging, his cloister and school. Late Sheikh Basheer Had'dad (bless him), the [Imam] of the mosque at that time, said to us, "While I was in Kiltawiya a man of about thirty years of age came towards me. He was looking for a place to stay in. He had nothing other than a bundle of books and an old mat. There was a small mudroom in which he lived. But it was included in the mosque's plan when it was renovated later. Its location now is on the right-hand side if one is entering from the mosque-yard to the Visit place. His habit was Memorizing and learning. He did not mix with others and he rarely allowed any one in.

He ate very little food and wore simple, but clean clothes. The moment I saw him, he attracted my heart; and it occurred to me that he is a highbred person. He, [RAA] used to gaze across the mosque-yard and say, "I can see an Islamic school over there, and students with white turbans."

Sayiduna [RAA] said, "At my start I fled from money, and when I came here I was ignorant! Hadn't that Allah [SWT] made me comprehend I wouldn't have comprehended. All that I have is a blessing from Allah; not from Mr. X or Z." In his room he didn't have belongings other than his

⁽¹⁾ According to Sufis, seclusion is a situation of fleeing to Allah [SWT], to come to Him paying no attention to others. Ibn Ajeeba said in his volume 'Eegaz al-Himum', "And because it is not possible, in most cases, to get rid of minutes of hypocrisy and self-esteem without thought, and thoughts can only come during seclusion, Ibn-Attaa Alsakandary said in his (Al-Hikum), 'Nothing can benefit the heart as seclusion, through which it can enter the field of thought. The benefit is conducting interest. The heart is the power that is ready to accept knowledge. Seclusion is for the heart to be alone with Allah [SWT]. It may also mean (The mold to be lonely from other people). And this is what is intended here. Because most likely the heart cannot be alone unless the mold is alone. See: (Eegaz Alhimum fi-Sharh Al-Hikum, Vol. 1, PP 30-31[Arabic text])

books and the needs of a traveler, i.e. a worn-out mattress and a plain rug. There wasn't a fan or a heater! He had a single dress for both hot and cold weather. And if it is torn he would mend it himself, but he was characterized by cleanliness such that he was a talk to people!

He [RAA] said, "I was here alone secluding in the room. One day someone came to me, holding a book that criticizes [Aba Yazeed Albastamy]!: Why should he promote seclusion? I asked him, 'What is wrong with seclusion? Seclusion is true. The Prophet [SAAW] performed seclusion. What Abu-Yazeed Albastamy says is true. Seclusion is like a regimen. Now, if you go to see the doctor does he prevent you from eating some food all your life or just as long as you're ill?' He answered, 'only while I'm ill'. I said to him, 'and so is seclusion. It is only as long as you're ill.'"

The spoiled youth who used to put-on the most beautiful and best clothes has changed into a disinterested, worshipper; same as Sayiduna Mus-aab Ibn-Omeir [RAA] before and after joining Islam. However, Sayiduna Mus-aab Ibn Omeir [RAA] was expelled by his mother from her house after he became a Muslim, but Sayiduna Al-Nabhan was close to his mother's pulse. When she sees him she would almost say what people say to a new moon, 'My Lord and yours is Allah, oh new moon!⁽¹⁾'.

His father also held him dear and respected him; and sometimes he would not sit down all the time his son was in. He would say to him, 'Sit down, dad!' and his father answers, ' By Allah, son, I like to keep standing until you're gone'!

It goes without saying that for each objective there must be an appropriate direction and a will to shoulder its responsibilities. That was why he excluded all connections and impediments. He paid attention to none other than Allah [SWT]; aiming at performing His commands and introducing himself to His Exalted Highness to prove his bondage, not for obtaining a job or a sheikhdом, or an authority, or a high rank, or disclosure or sanctities. His objective surpasses all other objectives. What he wanted from Allah [SWT] is (the satisfaction of) Allah [SWT]. He [RAA] said, "A man of a will would not feel satisfaction for sanctities nor

⁽¹⁾ Sunan Altirmizy.(5/504) No. (3451)

for Paradise and its grades.⁽¹⁾ He is contented only with Allah [SWT] and would accept no alternative".

He [RAA] is a subject to Allah [SWT]; he adores Him, and looks forward to fading away in His Love and Will. He very often repeats the Qur'anic Verse { *Among you are some that hanker after this world and some that desire the Hereafter.* } (Al'Imran, 152); and then enquire: where are those who desire The Protector [SWT]?⁽²⁾ He would repeat the poem,

"Whoever I met complains of his time;

I wonder whom this world is for?"

And every time he would answer, "It is for those who turn away from it"

Then later he began to say, "Not for those who turn away from it; rather it is to those who took it rightly and gave it rightly".

This shows his continued promotion [RAA] in knowledge, understanding, and good conduct.

The Exercise of Behavior

He [RAA] proceeded in a way that would imply, 'Leave yourself behind and come', and not 'leave your brain and come'. The requirement is to disobey self-wishes and lusts so that it is purified. He adopted a system through which he will escalate up to the scales of Absolute Good; leaving behind every ignorance or fanaticism. He allowed no way to any habit to control him. His self might desire to satiate of warm barley-loaves; but he forbids it. His wife would send him some cooked food or meat; he would give it to the poor or send it back home. He used to eat only lawful food. That was why he would not accept an invitation or a party. And he would eat very little, just a few morsels. Throughout his stay (in isolation) he

⁽¹⁾ This is not looking down at Paradise, but he means not to distract him away from Allah [SWT] Who is the Objective.

⁽²⁾ Those of Will in the Holy Qur'an are three categories. Allah [SWT] says, {*among you are some that hanker after this world and some that desire the Hereafter*} (Al'Imran 152); and He [SWT] says, {*And keep your soul content with those who call on their Lord morning and evening, seeking His Face*}, (The Cave, 28).

would do with a single meal for a day-and- night. Sometimes he might stay for two or three days on few boluses that would keep him going. He deprived himself from cool water so that the glow of longing and weeping shall not go-out of his heart. His body became weak and skinny. He [RAA] said, "My Sheikhs used to say to me, 'Eat as need may be'; and I would say, 'No!' and eat according to necessity, not as need may be. And that gave me understanding, light, and knowledge. I stayed for a long time not knowing how satiety looked like. And I might lust to satiate of the hard dark bread of barley; but I was very happy. My body became very weak and thin, a mere skeleton. If I sat down it was my bones that sat on earth."

Sheikh Abdur-Rahman Hoot said to us,⁽¹⁾

"We visited Sayiduna Alnabhan. We were five, all fasting. We said to him, 'O, sheikh Mohammad, we want to have breakfast with you'. At that time he had nothing but a single *Banadora*⁽²⁾. He put it into the mixer, added some water and salt. He mixed and cooked that, then served it with some bread. We had breakfast with him, and the dish was as it was, not reduced a bit.

He was often penny-less. He [RAA] said, "Everyone who loves the Messenger [PBUH] must become poor. We have tasted (poverty) such that sometimes we didn't have the cost of curry." i.e. the price of food. He, [RAA] said, "Whatever happened to the Messenger [PBUH] must occur to *the behaving*, except for the Prophecy and the Message of Legislation." He means to say that a truthful lover must be poor part of his lifetime, pursuant to the example of Allah's Messenger [PBUH], that is a veridical to his saying, [PBUH], "**Poverty is faster towards those who love me than a water-course towards its destination.**"⁽³⁾

⁽¹⁾ The practicing Scholar, the devout, pious, Sheikh Abdur-Rahman bin abd-Allah Al-Hoot, a paternal-kin of Seyiduna. He was born in (Tayara) Village east of Aleppo in 1322AH being 1904G. He went to elementary school in Al-Khasrawiya Shari'aa School, Aleppo, in 1341 AH; and was graduated from there in 1348 AH. He kept attending lessons with Prof. Sheikh Mohammad Najeeb Alsaraaj in the grand Mosque and Hamawi Mosque in Aleppo. He was a leader of prayers and an Islamic Guidance employee in the Aleppo vicinity. Then he became a merchant and farmer with little success. He died in 1411 AH., 1991G.[Allah bless him].

⁽²⁾ *Banadora* is tomatoes.

⁽³⁾ Sunnan At'tirmithy, Chapter on: What s said about Poverty, (7/185) No. (2350).

One time he needed the price of bread; but he didn't have! So he said, 'Oh, my Lord, send me a (small *Barghot*)'.⁽¹⁾ There, he received a letter from a friend in Egypt. When he opened it he found the money there. He bought bread and black pepper, and fed himself. He [RAA] said, " Some of my friends said to me, '*Why didn't you ask for more?*' I answered, 'I don't treat my Lord as merchants do'".

He [RAA] said, "Once, as I was on my way, I wished to eat grapes, but I hadn't the price! There, a man came after me and said, ' My Sheikh!' I turned around and said, 'What's the matter?' There was a bunch of grapes in his hand! I said, 'No!' But he swore by Allah, saying, 'It's yours'."

A piece of bread will do, against The kingdom of Kisra;

And, the Washal will do, against the sea.⁽²⁾

He [RAA] said, "I was the son of a rich man. Money was in my hand. But I disregarded money and headed towards Allah. I began eating very little; there wasn't a Syrian piaster left with me! I hadn't any food; No meat, no fat, no bruised wheat, no rice, no grapes, no watermelons, and no tea..!! I never ate any of that for a long time. My (Sakoity)⁽³⁾ was torn and I haven't had the price of a new one. So, I repaired it and put it on! But I felt happier than kings! Allah the Truth [SWT] gifted me with that happiness since my childhood."

Once, one of his companions, Alhaj Hassan Hadhiry, on noticing a number of patches on his dress, suggested lending him money to buy a new dress. But he refused and said, "I borrow from myself." That means through tolerance, putting trust in Allah [SWT], and feeling satisfied on subsistence. He would never borrow or take money from any one ever. Thus, he had disobeyed his desires and weaned himself off pleasures except for what keeps him alive. And that increased the clarity of his wits. On the walls of his room, he wrote two Prophetic Traditions. The

⁽¹⁾ He [PBUH] said, ' Barghot is a Russian money, about a Frank. The elderly know it.

⁽²⁾ This is one verse out of a (73) verses poem by Ibn-Alwardee. The first verse says:-
Depart remembering songs or flirting @ Speak briefly, and keep off kidding.

⁽³⁾ A long jacket that reaches below the knees. Other names are: over-coat, Bardisone, and kabood.

first says, ' An indicator of one's good faith is leaving things that do not concern him.'⁽¹⁾

The second Tradition is, ' **It is a sufficient sin if one would report all that he hears**'⁽²⁾. Further to some words of Seyidona Ahmed Al-Rifa'ee [RAA] (Life is short, the critique is vigilant, and the destination (of all) is to Allah.)

So he gained his time. He placed a pebble under his tongue for a long time. He [RAA] said, "During the practice period I stayed for a long time placing a pebble in my mouth⁽³⁾; I benefitted a lot from that. I would not talk unless it was a must; and if one word was enough I would not say two. As long as one suffices, I would not add another! If anyone asked me, I would say to him, 'What is the status of Allah in your heart?', and he would shut up! This came to us from The Light which enables us to consider what we say." So, he would not mix up with people nor talk with them unnecessarily. Some people called him a fool, others called him 'deaf'. He would consider his word carefully before uttering it. He would change from the useful to the more useful, and from the good to the better. Thus, the situation of fleeing towards Allah and expatriation from people gave him the feeling of company and concentration on Allah and His Messenger [SAAS]. Thus, he tasted the sweetness of ease, and sipped the cup of love and Acknowledgement. During his being in that state he would not occupy himself by advising people or reminding them. He stayed for two years in the grade noted in the Holy Qur'an as:- *{Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is your Lord ever unjust (in the least) to His servants.}* (Fussilat: 46).

He [RAA] said, "While I was in the *behavior* I would not enjoin what is right nor forbid what is wrong! Moreover, I would not respond to questions; till I assumed control of myself.

⁽¹⁾ Sunen At-Tirmizy, Nos. (2317) (4/558); Abueesa said, Odd Tradition; and in (Muwata Malik) Nos.(1604) (903/2)

⁽²⁾ [Al-mustadrak on the two books of Sound Traditions, nos.:- (381) (1/195). And in Muslim's, 'The Messenger of Allah [SAAS] said, " Him who reports all that he hears is a true liar'. Nos. (5) (1/10)..

⁽³⁾ That was first practiced by Seyiduna Abu-Bakr Al-Sideeg [RAA]. Refer to: Al-Imam Al-Ghazali, Ihya Uloom Ad'deen: Pests of the tongue (3/111)

At times, divine friends and scholars would knock the door of his room, but he would not open. He, [RAA] said, "Some of those people were scholars ranking as senior divine friends, they knock my door wishing that I may answer their questions; but I would only talk to them behind a small window..."

Late- sheikh Eesa Albayanoony requested me to share with him reading (*Ihyaa Uloom Ad'deen*) just to enjoy sitting with me. I said to him, 'Conditioned that we practice what is in the book'. He answered saying, 'But, who is able to do that, Oh sheikh Mohammad?! May Allah chop-off the beards of all who dislike you.'

And so he shunned people while they were approaching him. He left behind the luxurious life available to him. Since he [RAA] joined the trail of knowledge and *behavior* he hadn't taken from his father's money except to settle need or the requirement of subsistence, or may not take anything. He never spoke with his father to buy (him) a house in spite of his bad need for one. It was hard for the father to see his dearest son in that state of poverty, turning away from life and himself was of the richest men in Aleppo. So he pitied him and his dependants and said to him, 'I know you're disinterested in life; but are your wife and sons like you? Come, my son! I'll give you whatever money you want, and I'll register whatever land or house you like, in your name.' But, the son only showed him further disinterest in life. He spent many hard years, resorting to poverty, placing foot to foot on the trace.

He, [RAA] said, "Earlier, I led a luxurious life for being the son of a rich man, not a lay man. All that riches was in my hand and I was the elder son. I used to make parties for three to four hundred people; and pay gold money for (*the Shabash*)⁽¹⁾ of marriage celebrations. I have had all that, but I used to think it was some sort of fantasy. It as a blessing that I saw it as fantasy so as to disregard it. Right now, I have nothing called fantasy. All things are facts.

⁽¹⁾ i.E. Shobash; a Kurdish term, meaning happy night. But Shabash is the cry up in the name called on by the drummer or the call-boy in a wedding ceremony so as to pay some money to the bridegroom. Thiss tradition is still going on in many countries particularly Sham and Iraq. However the Syrians today have different celebrations according to their religious or everyday life styles. They are agreed on a unanimous shout of, ' Salute Mohammad, the good, the good, whose eyes have natural kohl, and Allah is against our enemy.'

FORTIFICATION OF BEHAVIOR

He, [RAA] lived an ideological and a theistic fortification that was away from sectarianism. He, [RAA] kept himself away from desires and masses. He, [RAA] said, "Sectarianism is fanaticism. I haven't in any day joined a political party! Why? Because Allah [SWT] says, *{It is the fellowship of Allah that must certainly triumph.}* (The Table, 56): and the party of Allah is the people of Allah." He abided by Islam because of its superior values and completeness. He never heard or read about a higher similitude or a dear conception without targeting it to assume it.

I KNOW NOTHING OTHER THAN THE TRUTH

When one day his father called him to bear witness before the Court in a business conflict, he noticed that his father has no right. Therefore, he determined to bear witness against his father! 'Oh, son!' His father said, 'Have I called you to bear witness for or against me? This judgment included the payment of a thousand gold-Liras and a three years imprisonment!' He [RAA] answered, "Why should that bother me? I know nothing other than the truth". His father vainly sent him friends, relatives and dignitaries to make him change his mind about bearing witness against him. Finally his father paid his liability; and he [RAA] didn't go to Court.

Everyone who saw or heard of that was amazed. But he [RAA] did not see any amazement in the subject. The paternal sentiment or connection didn't stop him from telling the truth. He [RAA] said, "My relative is My Lord (Allah), I swear it is not my mother, my father or my brother. He is my Lord and I am His slave. He created me, and placed me with my mother and father to bring me up, nothing else! I'm an orphan. Since I was a child, I see myself an orphan! I never felt that my father, my mother or my son was close to me. If anyone inclined any way from Truth, I never know him." That was his attitude [RAA]; always controlling his sentiments. He never gives way, argues, or flatters against the Truth.

His late-father (bless his soul) used to say to him, "Oh, desolate son!" He [RAA] said, "Why dad?" His late-father would say, "I feel desolation that my sons would listen to me as they do to you" i.e. "Obey me as they do to you."

When his father was dying, he [RAA] came to him from his Isolation. "When I was told that my father was dying," he [RAA] said, "I came to see him, and I used to sleep in the mosque. I said to him, 'Dad, pray for my brothers.' He said, 'Some of them have pained me'; "he [RAA] said, "He meant by (assuming) leadership and companions. I said to him, ' but they are written in your Book'. So he prayed for them. Then I said, 'Pray for me'. He said, ' and you too?' I said, 'Am I different?' He said, 'Anyone who does not like you is doomed. The evidence is that you left your mother and father, and left your money, and hurried towards Allah and the Messenger (SAAS)'." Then he [RAA] said about his father, "By Allah he was truthful; by Allah he was truthful; by Allah he was truthful. My first follower was my father." His late father (bless his soul) used to look after his son's family throughout the period of his *Practice and Behavior* till he died at the age of ninety-five.

When he [RAA] received his share out of his father's heritage, he didn't buy a house; and continued moving with his family thirteen times from the house where he was born, till he lived in (Harat Al-Pasha) then (Beit Albagy), then (Dar Alfanny); and finally he settled near Alkiltawiya Mosque. All the houses he lived in were hired houses, except for the first house which was his father's and the last one in which he spent the rest of his life, and this was for his father-in-law, late Alhaj Ahmed Alsigeir (bless his soul).

EAGERNESS POST

Eleven years elapsed and Alseyid An-Nabhan stayed inside his cave of Isolation and in the support of his loneliness, humbling himself during daytime and roaming at night. When night darkens, and everybody is alone with his beloved one, the hole-heartedly devoted lover gets out to turn round the castle of Aleppo, driven by the storms of eagerness and the

nostalgia of tenderness; paying no attention to hot or cold weather. He feels company for being with Allah [SWT] in the darkness of night; or perhaps night seeks company with him, as he displays his wrench, and interprets his nostalgia to Allah [SWT] and His Messenger [SAAS] through whatever prose he likes, or what he recites of poetry-verses from the poem of Sayiduna Abdul-Kareem Al-jeily [RAA].⁽¹⁾ He would go round it seven times; and completes his rounding at the Dawn-time prayer-Call :-

*A heart in which the sun of love has risen,
Where's no place for the stars of pleading.
People awoke from the drunkenness of romance, but him;
All customers have left the bar; But he kept sitting.
His lusts' regime is exactly the wine of others,
A brew that's always maintained by the ribs.
Lusts, pines and a fire of adoration,
And a land-soil that is irrigated by tears.
Among customers, I have an ancient covet,
And, lo! How often had covets failed there.
Under the shade of your authority, I've had a luxurious pasture
And in the two (Ragmas) I also had pastures.
I happily drag the tails of fun in the meeting square,
And gather the ripe fruit of proximity.
I drink the pure wine of contacting by a hand,
The fingers of which do clap with the palms.
That time is over; as if now I am living,
Without an age, or there is a detour of living.
I am suffering a fire lit by three boosters:
Romance, longing, and the distant abodes.
Every fire found a place in my heart,
Rainy clouds are what my eye-lids control.
There is no desideration other than what I suffer of lust,
True death is what I am making hast towards.
If the desideration I suffered is measured by Hell,
Hell would only be a sip of what I am suffering.
Noah is settled in my eyelids, flooding in blood,
My crying over is thunder, my heaving is shining swords.
There in my body Job has settled to be tried,
Numberless times, distress had seized me, I never wailed.*

⁽¹⁾ The poem of Seyiduna Abdul-Kareem Al-jeily [RAA] (with a rhythm ending in the Arabic alphabet - ع -) is formed of (537) verses. Seyiduna An-nabhan copied it in his own handwriting and ade part of his daily (Remembrance practice) throughout his years of Isolation and after.

*The fire of Abram is but a single ember,
 One of many ambers, cindered by my ribs.
 My mystery in the sea of eagerness is the likeness of Jonah,
 Humble as he was, the Whale of lust swallowed hm.
 How many unhappy Shu'aibs stayed in my heart,
 Then, branched to branches, for the pastures became too far.
 Zakariya has reported, for perishability, the infirmness of my bone
 Can my patience live, while it is due to death?
 O, Josef of my time, because of missing you here,
 Within me, there is an unhappy Jacob; will you come back?
 We, humble merchants, have come to you, exalted man,
 The goods we brought are but our scanty souls.
 Should it be sympathy, for which you are qualified,
 Unless there're deterrents between this place and Ozeib.
 So, every infliction judged on me to your satisfaction,
 Is my desire; what you're doing is beyond optimum.
 I enjoy pain, as it's you who caused illness to me,
 And if you are trying me, that to me, is a bounty.
 Control of me whatever you like, because I'm poor,
 I am very obedient to the power of adoration.
 I loved you not for me; because you deserved that,
 I have desire for naught, other than you.
 Love has overwhelmed me, my insides feeble,
 I'm wasted by the extreme, quarrelsome desideration.
 My soul has perished in the way of lust;
 I am consumed by tapping what I'm knocking.
 The lust I have took my place, so I became that,
 And am absent from world, my liking is summoned.
 My love is incomparable to any other love,
 There is a deterrent before the lovers and my infatuation.
 My love and wistfulness accompany my soul,
 My illness and pains are subordinate to my body.
 My extreme passion, nostalgia, my longing, and vehemence
 Are natural temperaments to the essence of my fondness.
 All there reproach my soul for extreme madness,
 But my ears cannot listen to blames.
 My insides have surely favored your love,
 I am a target for arrows, of all sorrows.
 If a woe is on, I wouldn't turn to it,
 And if joy is in, It is not my pastures.
 I am not the one who would do with some fondness,
 Leaving the rest! Rather I won't content by all of it.
 The grief I feel, if loaded on mountains in Radwa there*

*They'll be smashed, and temples, destroyed.
I imagine that the skies and the Earth,
Are collapsed, and I was fallen in between.
And, my soul is a soul, what a proud soul!
It sees death right in the front, and hasten on to it.
My grief and conception are upon you;
My good luck and desideration are increasing and proceeding.
My will and thinking is that it is above all that
is desired; and I definitely think that is useful.
If pigeons sang on their branches,
And doves answered, singing on thick trees.
My ears heard nothing other than the tone of lust,
It is: from you I hear, and not from the birds.
Because of you, I hear every deaf, a speaking;
And see you on everything that I behold.
If my eye saw the beauty of a handsome one,
That means my eyesight has fallen on your eye.
I've taken you for a face, and others but lining
Thus, their stars disappeared, and your sun is rising.
I swear by my religion, and Islam, and piouness,
That I am perishing in your beauty, obedient to your commands.
I say prayers when people do, but,
Mine prayer is I am obedient to your Might.
I stand to pray denotes that I am incessantly faithful,
And that your beauty is unique and inclusive.
And I recite a verse in the book of your beauty,
That's my holy book when I'm humble.
I prostrate so as to perish, and perish beyond perishing;
And prostrate another time, fond ones are passionate.
My heart, since the time your beauty kept it in,
Hurriedly pays complements, from you to you.
My fasting is to stop looking at the Other;
My breakfast is on returning towards your face.
O Kaba of hopes, your face is my pilgrimage,
The Umra of my holy rite is that I adore you a lot.
Here I am compassing round the beautiful Ka'ba,
Rounding, and to round means I am coming back.
I complete the fondness compassing by a Bowing,
To erase what habits had caused before now.
Thus my soul will pass on to your Safa,
To stride to- and -fro the Marwa of Him, earnestly.
The connection of Arafat is but your own Honor;
Blessed are those who are grazing in the Nearness-Presence.*

*After we had accomplished the holy rites of lust-pilgrimage,
And our desires from the homestead of Leyla were satisfied.
We saddled our determination-rides towards Mohammad;
And we compassed the farewell round, with shed tears.
From me I send him the peace of Allah, but,
His spring is fountains for those who drink.
A Prophet who has a rank above the Status;
My complements will fall on my precious soul.
And so to all his wives and companions every morning,
And whenever the pigeons sing on the Ban-trees.*

Thus, all his *practice* and situation was occupied by eagerness, longing, humility and weeping. He would spend the night going to –and- fro. He prays The Morning-Prayer in the Mosque of (Bab-Al-Ahmar); then visits the grave-yard of the Righteous ones and returns to his Isolation in Al-Kiltawiya.

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THE AWAITED DAWN

It is the awaited hope, the bell that rings in the hearts of people, and the amazement that overwhelms the brains of divine curators and scholars. His fame spread swiftly as soon as it became known that he can see the Messenger [SAAS] in the awake and can receive instructions verbally from him. A man of such a status must be renowned and be well known, and people look forward to seeing him and know his character. He [RAA] said, "People wait on my way to see my figure. I pass by them, with my eyes fixed on my feet. I see neither women nor men. If anyone saluted me, I'll say a prayer for Sayiduna Mohammad [SAAS], respond a better salute and ask him, 'How related is your heart to Allah?' and walk away... High-ranking guides come from distant countries to acquaint to Al-Sheikh Al-Nabhani! *Who is this Sheikh Al-Nabhani?* He's a slave among the slaves of Allah!

"Grand Sheikhs from Aleppo pay respect to me. Why? I knew that from late Sheikh Najeeb Siraj (bless his soul). It was because of my disregard to present-day life despite that my father was well-off. Money was within my hand, leadership was due to me. However, I rejected money and leadership; and headed towards Allah and His Messenger, towards hunger and raggedness. That is why the Sheikhs respect me. Both youths and elderly, all believe that I assemble with the Messenger [PBUH] in the awake! One day, someone who was close to my Sheikh asked me saying, 'O, Sheikh Mohammad, I'd like to beg you something in private. I want you to ask the Messenger [PBUH] on my behalf:- am I accepted to Allah [SWT] or not.' I laughed. 'Why are you laughing?' he asked. 'Can I dare to start speaking with the Prophet [PBUH]?' I said. 'To this day I never start a speech with the Messenger; but he speaks to me. The first thing taught to me by Truth [Azza-wa-Jella] is bravery. And by his example [SAAS] he taught me generosity. The Messenger [SAAS] is great. He is great beyond greatness.

"One day Sheikh Mohammad Al-Abji, who is a believer and dear of mine, came to me and said, 'O, Sheikh Mohammad.' 'Yes?' I said to him. 'I want to see the Messenger [SAAS]' he said. 'In a dream or in the awake?' I asked. 'Either one.' He said. He had four hundred pieces of gold. 'Will you bring me the four hundred pieces of gold to give them to the poor?' I asked. 'Let us first see the Messenger,' He said. 'You want to win!' I said. 'I must see before I give!'⁽¹⁾ He said. 'No,' I said.

"Sheikh Ya'seen Sireyo, the time-keeper of the grand mosque in Aleppo [Bless his father] asked me saying, 'O Sheikh Mohammad! Have you had this degree through your Sheikh?'

"Never!," I said, "I deny that'. After he left, he met some ones in the mosque and said to them, 'If this youth became forty he will have a great status; and you'll hear marvelous things about him,."

⁽¹⁾ Sheikh Rajab Al'heib, teacher of geography and history in Al-kiltawiya, Aleppo, spoke to us saying, "Late (blessed) Sheikh As'ad Al-Abji told us that he had buried the four hundred golden liras under the entrance of his door-way, and no one except Allah [SWT] knows about them. The question asked by Seyiduna Al-Nabhan was one of his sanctities [RAA]."

ON AL-SHADHALIYA'S WAY⁽¹⁾

Soon after he [RAA] completed learning the knowledge and secrets of his Sheikh Abun-Nasr he started a tour through Syria looking for a higher supervisor, or, as he had put it, the *Own-self rank* holder; or the one who has the Mohammadan Heritage, to complete with him his *practice* in the apparent state. He roved the towns of Syria; and every time he met a Sheikh, they would respond saying, 'Take it easy! Look for someone who is higher than me!' really it is amazing to see someone who is in the center of Completeness Circle and goes to look in and out of it, to identify the Own-self, or the one who has the Mohammadan Heritage. But he ends at where he began, to find out that he is the center of that circle and its beloved lover, the desired subject from whom the Messenger of Allah [SAAS] is inseparable!

He met Al-Sheikh Mohammad Al-Hashimy Al-Tilmisany in an Academy for the scholar in Damascus. Some people insisted that he should receive the Sect-bond from him.

He, [RAA] said, "The first day we joined the Shazaliya Way was in Doama⁽²⁾ with the Sheikh of the Divine Curators, Al-Sheikh Mahmood, father of Sheikh Al-Hashimy. Al-Hashimy said to me, 'I want to give you a way.' I answered, 'I don't want one'. Nevertheless, they insisted; and therefore, we said O.K. let it be. The Shazaly Way has three levels. I did the three levels in half an hour, more or less! He was astonished because some people spend their whole life in the first or the second level! I went on explaining to the Sheikh those levels, and how *practice* is. There he knew that it was a Divine blessing from Allah [SWT] to me."

⁽¹⁾ The sect of Adoration. Named after Sheikh Abul-Hassan Ali Al-Shazaly, died in 828 AH- being 1425 G., the Sufist of Yemen. Al-Sakhawy introduced him as 'the Sheikh of Yemen'. He was born in the lower Ghurashiya, in (Ramah) Valley of (Zubeid), and it is his family name. He went and stayed in Jerusalem for some time then moved to Egypt to become a Sufi after the Shazaliya Sect; then he returned to Yemen. From there he toured Iran and Abyssinia. When he returned to his home country he lived in (Almakha) and built himself a houses and another for the emigrants who came to him; and he died there. One of its doors is named after him, i.e. 'The door of Al-Shazaly'. He edited a book with the title (The title of avoiding women tricks). See his biography in (Nuzhat al-Jaleese, 2/163) and (Al-Dou-Al'lamy, 5/263) and (Al-A'alam, 4/316).

⁽²⁾ Doama: a village north of Damascus.

He, [RAA] pointed to the comment made by Al-Hashimy about him and said, "I had a Sheikh in Damascus who used to say, 'What we passed in years Sheikh Mohammad Al-Nabhan crossed in a few hours.'"

The Sheikh nominated him to become a Sheikh in the way. Moreover, he came to him in Al-Kiltawiya many times; but he apologized and said, "I'm not created for that."

He [RAA] has not taken the Messenger of Allah [SAAS] for an aid; but he would believe in him as an objective that intervenes in his conscience same as ablution in prayers. Just as prayers are incorrect without ablution, Bondage to Allah [SWT] would not be verified without the Messenger of Allah [SAAS]. He, [SAAS] said, 'None of you will become a true believer unless his desires subordinate to what I have brought to you.'⁽¹⁾ He also said, 'None of you will become a true believer unless he feels that I am more adorable to him than his son, his father and all people united.'⁽²⁾

Contrary to what is common among those in the *behavior* that they take their Sheikhs for mediators between them and the Messenger of Allah [SAAS] until their status is completed by the victory, after he became connected to the Messenger of Allah [SAAS] he became the mediator to his Sheikhs. He, in the awake, would see the Messenger of Allah [SAAS] who would say to him, 'Tell your Sheikh to do so, or not to'!! Perhaps a question might occur that, why should he Practise after the Sufi-Sheikhs while he meets the Messenger of Allah [SAAS] in the awake and receives (guidance) verbally from him? The answer is for two reasons:

First, so that the witness borne by his Sheikhs shall be a source of quietness to the subjects, and to the students later.

Second, so that this seeing shall not be claimed by people who have no stand in the *Practice* and *Behavior* after the Sheikhs; despite that Allah [SWT] is able to bestow it upon whoever He wills of His slaves, with or without reason.

⁽¹⁾ Feidh Al-Gadeer (5/295): Imam Al-Minawy said, 'Produced by Al-Hassanbin Sufyan and others. Ibn Hajar said: the narrators are trust-worthy. It is also authenticated by Al-Nawawy within the Forty.

⁽²⁾ Saheeh Muslim: Chapter on that it is a must to adore the Messenger of Allah [SAAS] more than wife, children and parents and all people united. And to call those who do not adore him that much as disbelievers; No. 77/(1/67); Musnad Ahmed, No.(13174) (3/207) ; Sunan Ibn-Majeh, No.: (5013)(8/114).

CHAPTER FOUR

THE FRUIT OF KNOWLEDGE AND PRACTICE

- ❖ **Coloring with Placing.**
- ❖ **The Grand Victory.**
- ❖ **In the Isma'eeliya Mosque.**
- ❖ **{O my Lord! Advance me in Knowledge} [Taha, 114]**
- ❖ **Characteristics of his Practice and Behavior.**
- ❖ **The Character of the Mohammadan Heir-ship.**
- ❖ **His human Symptoms.**

Coloring with Placing

Through his Practice and Behavior, he [RAA] combined meanings that are apparently contradicting but internally interconnected. Pleasure, happiness, satisfaction, and quietness against persistent sadness. And this is a matter of taste. But how can this contradiction be justified and understood? Here are some of what he said. Initially he [RAA] said, "I don't accept that one breath is similar to another; it is that each breath is higher than the first. I do not accept the high but the highest. And, why shall the Companions of Allah's Messenger [SAAS] (alone) win him? I swear by Allah that I will crowd with them by knees before him!"⁽¹⁾

So, optimism, high aspiration, and complying with (the Commands of) Allah and His Messenger fruited to him the state of happiness, pleasure, satisfaction and quietness. Continuous thirst and adoration for more allowed him to inherit the Station of Grief⁽²⁾. That is the Station of one who is most well placed in *Behavior*, or what is known among the Divine Curators as (Coloring in Placing). He [RAA] said, "The *Behaving* passes by the grade of *Coloring*, then he's promoted to the *Placing*. And there is a grade that is obtained only by a few individuals; and that is the *Coloring in Placing*. I.e. Placed in Divine Coloring, same as what is said by some people, 'My evidence for you is my Coloring.' As for the first Coloring, which comes before the *Placing*, it is a situation in which one will stay for some time. Then he either retreats or is promoted to the *Placing*. Most individual folks are here; and they are the ones who know.

The Placed Colored (one): He says one thing now, then he would say the opposite in that hour; and he's the Placed.

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⁽¹⁾ I.e. Through love and follow-up, and to meet him [SAAS] in the awake. But Allah knows better.

⁽²⁾ Refer to: differentiating between Grief and Sorrow in his verifications [RAA]

The Grand Victory

The love of Sayiduna Mohammad [SAAS] ruled on his heart. He lived for years with a sad heart and a crying eye.⁽³⁾ Because of the truthfulness of his state, the purity of his heart, the clarity of his conscience, the plainness of his vision and the vigor of his longing he won a great position. He [RAA] said, "Nothing took my heart other than my beloved one: Mohammad [SAAS]. Nothing filled my mind other than my beloved one: Mohammad [SAAS]; Mohammad, Mohammad. If only you know Sayiduna Mohammad! I used to sit with him [SAAS] without wanting to depart him, nor he wants to depart me. I love him, but he [SAAS] loves me more. He used to walk with me on the road, and teach me everything. I used to look in the looking-glass and not see my image, but the image of my beloved Mohammad [SAAS]⁽¹⁾ And he brought me to the Divine Appearance. I witnessed Allah [SWT] by all my molecules. When I reached there,⁽²⁾ tryings began to come to me from every side. It attacked me from the subjects, the Sheikhs, the scholars, my friends, my family ones and the loved ones. One says he's a magician, another says he's a witch-doctor! I had a friend who used to write me letters from his hometown saying, 'O, Sheikh Mohammad, my death and life are between your lips!'

Then I met him in Beirut. There he shouted at me saying, 'you are rude, you are a rough-neck, you don't feel ashamed!' I swear by Allah I heard that from him by my own ears. He knew nothing. When they asked him, 'Have you said that?' He answered, 'Me? I swear I don't know!' Another was like a dead man before me! He would see me between him and his Sheikh at the school in the awake. During the time of the tries he said to me, 'What do you think yourself is?' I said to him, 'I swear I don't know what I think myself is'. He said to me, 'You're a servant!' 'For whom?' I asked. 'For me', he said. 'For what?' I asked. 'To wash my belongings'. Those Tries would incapacitate one's mind! [The Exalted High] Truth has

⁽³⁾ Part of what he [RAA] said.

⁽¹⁾ This is the grade of perishing by Seyiduna the Messenger of Allah [SAAS]; the perishing of the lover by the beloved and the follower by the followed. Because his self disappeared in his self (There is nothing of him with the beloved Al-Mustafa. (This grade makes us understand what he [RAA] meant by saying, "I'm one of men whom if the Messenger of Allah disappeared from me for a glance, I will not count myself one of the Muslims." See: The awaking in seeing the Messenger [SAAS] in the awake; Section seven of the book.

⁽²⁾ Reaching through penetrating the veils to the position and disembarkment, not to the place.

informed me that He is The mobilizer and the immobilizer of those people. And He is the Trier, neither this one nor that. And that His Tries are a sign of love to me. So, I feel no anger towards anyone! I used to pity them and pray for them, because I found them as informer to me of the *Divine Appearance*, and what I had seen; there is no companion other than Allah. Neither a wife, or a son, or a subject, or a student, or a friend or a dear one. There is no beloved or companion other than Allah and His Messenger. And there is no *Practice* without *Trying*."

So, he [RAA] arrived at the *Self-Unification* or avoiding *the Other*. His heart was void of others than Allah [SWT], same as the heart of Moses' mother [PBUH], without Moses. He moved from 'I bear witness' which means declaring and commitment to the Oneness of Allah, to the heartily 'I bear witness' which means bearing witness of The Truth by the Truth; He certifies that the absolute Existence is for Allah, alone. And, he draws certification for the existence of Allah [SWT] by the existence of His creatures. Rather, at the horizons of his unification he [RAA] would say, I haven't seen anything that is called thing. In this Universe, there is none but the One who must be. The mobilizer and the immobilizer in the Universe is Allah, One, One; no one with him. Allah was there and nothing was with Him; and He is now as he had ever been. In thirteen forty-nine A.H. Allah [SWT] showed me the creatures. Lo! They are inseparable from Allah, and they have no link to Allah [the Exalted High].

To Him they are like the shadow and the stake. I was once in the Remembrance. The Creator and the creatures appeared to me. I wanted to drive the creatures out. Whenever I drive out a human being there comes another, and whenever I drive out a sea there comes another, whenever I drive out a mountain there comes another; till I felt helpless. When I felt helpless I found myself: here are you and your Lord."

That is the Unification and the witnesses, by which the worlds of the Unseen lit to him; so that he sees and hears the astonishing, strange things, and he becomes astonishing and strange among people, according to the greatness of his character; and to the amount that he had heard, seen or knew, in confirmation to the Divine Tradition, produced by Imam Al-Bukhary [RAA] in his Sound Hadeeths, (*Allah [SWT] said, 'I warn*

that I'll go to war against whoever shows hostility to Divine Curators; My slave will never present to me a thing that is better than what I've obliged him to do. My slave will continue to present Nawafil to me till I love him. If I loved him I will be his hearing that he hears with, his eyesight with which he sees, his hand by which he grips and his foot by which he walks, and if he begged Me I'll give him, and if he sought refuge to me I'll protect him.)

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In the (Isma'eeliya) Mosque

He led the prayer for the years 1936 -1937 in the Isma'eeliyas-Mosque which was next door to the Castle of Aleppo, on behalf of its establisher, Sheikh Abd-Allah Sultan the grandson, during his absenteeism in Al-Azhar. He never preached throughout his life other than a few times that would not exceed the number of fingers. But they were characterized by vigor and emotion. They made the mosque over-crowded by people praying. So, the Director of Endowments came to attract him, giving the excuse of repairing the mosque. But he did not answer him.

The minister sent an envoy demanding that the speeches shall be oriented towards what serves the government policy at that time. He answered saying, "Our link is towards Allah and His Messenger; and our speech is (limited to) what Allah said, and what His Messenger [SAAS] said."

At the time of the Isma'eeliya Mosque he was visited by the Sheikh of Al-Azhar University, at that time. Reporting his father, Sheikh Abdul-Mon'im bin Sheikh Najeeb Salim told us that at that time he had a room in the Isma'eeliya Mosque. He said, " Al-Sheikh Mohammad Al-Khidir Hussein visited Sayiduna. He sat with him after the Isha-Prayers on the roof of the Mosque. I took permission to sit with them. Sheikh Khidir spoke for less than a quarter of an hour and stopped. Then Al-Seyid Al-Nabhan [RAA] began to speak. Very few minutes passed before Sheikh Khidir crossed his arms on his chest, gazed down listening, from after the Isha- Prayers until the time of Dawn Prayers.

A man of that academic position and that International role comes to listen to Al-Seyid Al-Nabhan [RAA]. At that time, Al-Seyid Al-Nahan was a young man not exceeding thirty-seven years of age. And to listen from the Isha-Prayers time to Dawn-Prayers time! What made him do that? No doubt he impressed him very much such that after he travelled from Aleppo he spoke about him [RAA] in Damascus and other towns.⁽¹⁾ On completing two years in the Isma'eeliya, Seiduna [RAA] returned again to Al-Kiltawiya.

And say {O my Lord! Advance me in Knowledge}⁽²⁾

When he whole-hearted-ly concentrated on knowledge Allah [SWT] opened to him the treasures of His knowledge. He [RAA] said, "I studied knowledge at my Sheikhes to their utmost; but I was not satisfied. Allah willed that I met a man who was the renovator of the century, and I studied all the knowledge he had; but still I was not satisfied. Then I met another who was the renovator of the millennium and I studied whatever knowledge he had but I never felt satiety until I studied the knowledge I received from my beloved one The Messenger of Allah [SAAS]. If we have a grain of knowledge it is from his sand-dunes [SAAS]. And if we have one percent of his knowledge [SAAS] still all the hundred is his.⁽³⁾ {Such is the Bounty of Allah, which He bestows on whom He wills: and Allah is the Lord of the highest bounty.}[Friday Prayer, 4].

I was staying in Al-Hamawy Mosque. There The Truth [Exalted High] appeared to me as I was asleep during daytime. He said to me, 'O Mohammad, I love you. The evidence that I love you is that I've given

⁽¹⁾ This story was told to me by the senior supervisor in Al-Kiltawiya school, Al-Sheikh Abdul-Mon'im bin (late) Sheikh Najeeb salim (Bless his soul).

⁽²⁾ Taha, 114

⁽³⁾ This story was told to me by Sheikh Abdul-Razig Sa'eed Ibra'heem, one of the early Iraqis who immigrated to Seyiduna [RAA]. He was a man whom we think to be a Divine Curator but he wasn't a famous man. He spent his life in education until he was retired. He lived in the teacher's squire in present-day Al-Falujah. He has many successes, and has seen Al-Mustafa [SAAS] in the awake. He told me about himself and said, 'The first time I travelled to Aleppo I put in my mind that I'll ask Seyiduna Al-Nabhan [RAA] about his practice from the beginning perhaps I'll follow his example. As soon as I arrived at Aleppo and met him [RAA] he went to tell me about what I had put in my mind. And he finished by telling that he had studied with the renovator of the century and the renovator of the Millennium, and the Messenger of Allah [SAAS]

you knowledge. Those without knowledge do not know how to sell, or buy, or how to get married. The Truth [Exalted High] elaborated there."

Characteristics of his Practice and Behavior

1. Being truthful with Allah [SWT] and heartily devotion to the objective, through the force of demand and the dashing of the optimist who is sure to reach, without doubt or hesitation or change of mind or turning to sides.
2. Applying knowledge to behavior, and being entirely limited to Allah [SWT]. And to turn away from people, initially by solitude and isolation so as not to be distracted by the lower from the higher before reaching the objective; and in order to reach the grade of completeness which can influence those about him without being influenced by the situations, trends, environment and what is said by people.
3. Controlling one's desires, habits, customs, sentiments, and to take only the necessary amount of optional needs.
4. To be ambitious; and to use every possible means, starting from putting ones trust on Allah [SWT]; which he [RAA] considers the strongest means.
5. Immediate abidance, and start change to change to the better, the more beneficial, and the most complete; and to avoid grading and slowing about things to be done or to be left.
6. To have direct relationship with Allah, and to avoid the desires of present- day life and the Hereafter. Because worshippers are of three categories: some worship Him for love, and some for reverence, others for loving Him [SWT] because He is Allah Who, alone, deserves servitude. He [RAA] is of the third category.
7. Diligence in knowledge and deeds. Make a balance between theory and practice. Aiming at great things without laziness or boredom; without weakness, disinterest or feeling tired.
8. Avoiding fanaticism towards Mazhab, Sect, Sheikh or tribe. Stand with the Truth wherever it is.
9. Assurance of deeds and worshipping, not by lots of deeds or lots of worshipping, Rather, by truthfulness, sincerity, perfection and pleasant treatment, with truthful intent towards Allah [SWT], and being alert before Allah [SWT], and to attribute the favor to the Favored [Exalted High].
10. Paying attention to the higher; bringing the more important before the important, and wasting no time.

11. Seriousness in performing the do's, and avoiding the do-not's. Applying the Shari'aa scales and standards; making no renounces or courtesies, against Beliefs and Approaches.
12. Adoration and complete subordination to Al-Mustafa [SAAS]; and seeing him in the awake.
13. Complete separation from negative customs and norms, and from blind imitation, heresies, political nomenclatures and frames.
14. Complying with what is demanded by Allah [SWT]
15. Complete abidance by the whole manners of Islam; i.e. generosity, honor, bravery, truthfulness and politeness.
16. Being patient at times of Tries, tolerating pains caused by people, and doing Good to those who ill-treat you.
17. Self-accountability and up-grading in promotion to the grade of bondage to Allah [SWT] and avoiding the others, and the Divine knowledge, and the grade of witnesses.
18. And here is a reminder to those acquainted with the rules of recitation (of the Holy Qur'an):- His practice and behavior [RAA] have conformed with two *pronouncing*, two *changing*, two *hidings* and two *mixings*; until Allah showed his affair:-

The two *Pronouncings* were: a) vividness and b) managing the Qur'an (monthly) reading ceremonies in the Bab-Al-Ahmar Mosque.

The two *Changings* were:- from business to knowledge, and from Bab-Al-Ahmar to Al-Kiltawiya.

The two *Hidings* were:- Loneliness in knowledge and the Way; and a prolonged isolation in Al-Kiltawiya.

And the two *Mixings* were:- perishing at Allah [SWT], and achieving the objective.

They were followed by showing his banner [RAA] through coming out to people; which we will find in Section 2.

The Character of the Mohammadan Heir

That was how he [RAA] practiced in knowledge and Sufism; and sailed on the vessels of the true direction to Allah; and moved on the astronomy of adoration and the follow-through; and mastered the grades of self-clarification; and scaled up in accompanying truthful people. He, [RAA] said, "Since I joined the Way, my companions were similar to the stairs of a minaret! Whenever I see a higher one I leave the lower behind, till I reached the step of:- no companion other than Allah! According to what (Allah's Messenger) [SAAS] said, 'Allahum, you are the companion on travelling and the successor on (my) wife, money and children.'⁽¹⁾ And we're in continuous travel."

His travelling [RAA] is not from one place to another. Rather, it is continuous upgrading that penetrates the statuses and grades; and turns to move by his spirit to the highest statuses of bondage without stopping at a station or a status. While he adopted every possible means, the Divine Care took him to knowledge, conceptions, tastes and supernatural acts, the greatest of which is his meeting the beloved Al-Mustafa [SAAS] in the awake and taking from him verbally. It is very often that he [RAA] repeats among other sayings, the following verse, *"Him who tastes the Folks' rum knows it well;*

And who ever knows will buy it for his soul.

He [RAA] spent the years of his practice and behavior in the purity of breath and the innocence of angels; taking full command of his self, attitudes, sentiments, and habits; making use of time, keeping to the doors with remembrance (Zikir), humbleness and compulsion. His inside and outside are directed to Allah and His Messenger. He wouldn't be distracted from the Truth by the creatures. He suffered the utmost poverty, the extreme harm from people. He didn't see himself as better than anybody. He would do good to those who abuse him and disregard their faults, keeping away from parties, fanaticism and materialism. Truth is his guide and habit. He would turn with it wherever it turns. His practice and behavior were not mixed with psychopathy or extremism. He

⁽¹⁾ See: Saheeh Muslim, Chap on what he says on starting travel for Pilgrimage or other; (2/978) No. 1342, and Saheeh Ibn-Hib-ban (6/413) No. (2696).

was always adopting and abiding by the Names of Allah [SWT], vanishing in whatever Allah [SW] wills, vanishing in the adoration of Allah and His Messenger, always attributing the graces and bounty to Allah [SWT].

Thus praise and abuse, poverty and riches, giving and depriving were all equal to him. He [RAA] said, "While I was in the practice I used to see depriving as typical offering; He [SWT] deprived me so that I bear witness that He is the Giver, none else.{He regulates all the affairs, explaining the Signs in detail, that you may believe with certainty in the meeting with your Lord} (The Thunder, 2). He didn't say: You believe in Him, He said ' you are certain; of truthful witnessing: There is no giver other than Allah." By that he [RAA] finished operating all the hidden and plain Devine systems vested in him. And satisfied all causes beside his being the son of a well-off family. The structure of the Mohammadan heir character is complete. He became qualified to confront people and guide them. And so he amazed those who were hiding at the shore of his sea, talking about him and following his news. The result of his striving and the fruit of his effort shall be an answer to those who say, 'Where are the Holy Communion? And where are the truthful Sufis?' That was in proof of what he[RAA] said about himself, appreciating the Bounty and Grace of Allah bestowed him, "I am the scarce (item) of time, I am the Mohammadan heir, I am marvelous, and my affair is also marvelous before every marvelous thing. Allah [SWT] sends at the beginning of every one hundred years a Renovator, and at the beginning of every thousand years a Renovator, and a renovator of Time. I pray to Allah that I shall be the Renovator of the remaining Time."

His Human Traits

(He has) a Mohammadan profile, a unique personality that attracts other characters; and an unattainable figure that catches souls. Those who see him at a distance would respect him, and who see him would remember Allah and feel contented and wake-up. He [RAA] was created in the best of moulds. He has an average-size figure tending towards tallness, very good-looking, with whitish complexion, with a broad forehead, a straight nose, his eyes have natural *kohl* about them, with light eye-brows, his

eye-pits are like smiling lips, He has a white, bright beard that is neither bushy nor sparse, has a raised head and breast, a thin skin with few hair. On his left shoulder there is a mole on which there are three long hairs. His face is always smiling and bright. If he were approaching he would look like a brilliant star; and if he walks he would look like one falling down a slope, same as how the Messenger of Allah [SAAS] used to walk. None among those sitting with him would be more attractive than he. If he sat down or stood up, or walked a musk- perfume would emit from him. All these descriptions of his are resemblances of the Mohammadan heritage⁽¹⁾.

⁽¹⁾ We received a letter from Sheikh, Dr. Uthman Omar bin Mohammad Alweisy in which he said,"I heard Seyiduna Al-Nabhan[RAA] say,'Whoever wrote a biography about the [الأولياء] has written an incomplete script. Because he speaks about the [Walaya الولاية] on the [ولي]; and wrote nothing about his human side. So people started looking for the [ولي] without finding him. Because they want a [ولي] who is not human.' He, [RAA] also said,' This is something beyond the capacity of human nature; Human nature is of the finest and most complete thing found in man. And man must be able to control it. Humanity has habits. People feel hungry, they eat food, and go to sleep. These habits are created by Allah [SWT] but they are under command. The commander thereof is the Complete Self. When the Self gets pure {Truly he succeeds that purifies it} (The Sun -9) it places human naures each in its proper place. And this is the Truth, the right and the correct thing. All our acts have become through the Command of Allah'. And so on".

Section Two

Inception of his Call and Approach

Chapter One

Method of his Approach

- **Attention**
- **At Forty He Began**
- **Keltaweya is Starting Point**
- **Hearts Prompters**
- **Indicators of his Approach**
- **Features of His Approach and Methods of his Education.**

Attention

Call to God is a very basic aim sought by every desirous believer. It is the foundation of the righteousness of individuals and nations. Allah says:

- *“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best”*.(Al nahl 125).
- *“Say, 'This is my way; I invite to Allah with insight, I and those who follow me’ (yusuf 108).*
- *“And who is better in speech than one who invites to Allah and does righteousness and says, 'Indeed, I am of the Muslims.' (fusilat 33)*

However, this task is so grave that it amounts to a general guidance rank whose success depends on the honesty and perfection of the caller. Therefore, the knight of this battle must be a vivid embodiment of the three ranks of religion: Islam, Faith and munificence, a mirror that reflects the perfections and radiance of Islam and becomes evidence for the right word, guides you to the right and defend the word of right by the right. Never submits to the enemies and never influenced by adversaries. These qualities do not get together in one person unless he is sincere with God, good mannered, certain and knowing of what he invites to. Sayed Nabahni May Allah be pleased with him, does not accept who tries to guide others while he himself is unmindful in reforming himself, and his invitation becomes allegation. Almighty says: “Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?” (al baqara 44). Nabahani (may God be pleased with him) said: “ If a whole community changed to better and you did not change what is the use? Is it reasonable that you drive away flies from your neighbor while serpents are in your house? What is the point of sending people to paradise while you are deprived from paradise, beaten by vagaries as the wind beats the sand? This is why he urges people of determination to take care of themselves, in the first place. He says: (the man of determination directs his determination, to start with, to his own self, clean it from dirt and moldiness until he cleansed and perfect. If he is cleansed, he may direct his determination to guide to God. Then people will respond to him and turn to their Lord. The person who begins with himself does not care for the demerits of other people, but cares for his own demerits. He doesn't look at their shortcoming but to his own shortcoming until he becomes just right, as we have mentioned. Then, he will be allowed to lead to guidance, and then, his word will be listened to and saying will be

comprehended. But, if he concerned himself with reminding and preaching others before reminding and preaching himself, no one will listen to him and he may lose both sides⁽¹⁾; he may lose himself and a fortiori, he loses others). The qualities of the guide to God, as pointed out by the him (May God be pleased with him) are:

1. He must be humanitarian
2. Learned and honest
3. Not loving this earthly world
4. Not loving women
5. Not selfish, goes with the right and not with himself, going with the right wherever it goes
6. Good mannered, never lies, never cheats, never betrays, never gossips and never backbites
7. Possesses discernment and wisdom by which he recognizes the disease and determines the medication.
8. He must be a slave of God not attributing anything to himself, but to Allah and he must not look at himself as advantageous but he is always the recipient.
9. He must not see himself as a leader or master but a servant to the servants of Allah and proud of his position as a servant.
10. The reminder must be remembering and immaculate, otherwise, he will not benefit anyone. If he talks to show himself, he is talking in vain “And remind, for indeed, the reminder benefit And remind, for indeed, the reminder benefit the believers” (al zaryat 55). Always try to be benefited and try not to benefit. I have never seen a goodness in a person who tries to be beneficial, the true benefit giver is Allah.
11. He corroborated the state of a person. He said “ the caller to God does not call by force neither in tongue, but by the state. The representation of the state is more effective than the representation of word and action, because word may be false and action may be hypocrisy, but the state does not lie and does not dissemble. the strongest promotion of virtue and prevention of vice is by your state of manners. So many scholars and preachers made mistakes by their word expressions void of state expression. What is the use of the word expression if there is no state expression? The guide is the one who guides with word, action, manners and state. With our states we can embellish our discipline, our property, our jobs and our beards. In short, the success of the preacher depends on self-

⁽¹⁾ That is he calls people to himself and he thinks he is calling them to God, and he may tend to cheat them for his own interest and in this way he loses himself

12.reformation and self refining. Most of the people who undertook this mission without observing this requirement lost and strayed and failed. Those perfect people who approached people by ordinance, every single of them is a whole nation. If the guides and the educators gathered together at one time they will not surpass a little of his virtue and part of his performance. The qualities of his personality, attitudes and ideals have great effect on the success of his call. many people benefited from it and many people regretted that they did not take much from him. They remained sorrowful as they did not see him and take much from him. We shall examine the following notions by the grace of God.

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At Forty He Began

When the he (may God be pleased with him) was forty years old, God inspired him to go out to people and guide them and serve them. He said: “ God ordained us for rightness and He said – Move out with it to the existing world, guide them to My rightness with the perfection I gave to you. The Prophet ordered him to tolerate every difficulty for the sake of the Call).

He had to go from the sphere of isolation to the outside, mixing with as they are, impervious of biased people and coward, being attentive to the word of God “ And Allah will defend thee from men” (surat al maidah 67). He started by speaking to few with few words.

While he was sitting among a group of his companions one day, a stranger came carrying the Book of Quran and nobody knew him. He greeted them and sat down. He started to recite “ *In the name of God The Most Merciful The Most Compassionate. And there came a man, running from the furthest end of the city. He said: “ Oh Moses ! the Chiefs are taking counsel together about thee, to slay thee; so get thee away, for I do give thee sincere advice. He therefore, got away therefrom, looking about, in state of fear. He prayed: “ Oh my Lord! Save me from people given to wrong-doing”. Then, when he turned his face towards (the land of) Madyan, he said: “ I do hope that my Lord will show me the smooth and straight Path. And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks). He said: “ what is the matter with you?” They said: “We cannot water (our flocks) until the shepherds take back (their flocks) and our father is a very old man. So he watered (their flocks) for them; then he turned back to the shade and said: “ O my Lord! Truly am I in (desperate) need of any good that Thou dost send me. (al qisas 20-24).*

At the word “Need” springs of wisdom erupted from the heart of Al Sayed Alnabahan on his tongue. It was a continuous overflow from the Esha prayer to the break of the dawn. He (may God be pleased with him) ceased talking until next day afternoon. Then he continued his speech for four days with their nights⁽¹⁾.

⁽¹⁾ We were told this narration by Sheikh Ibrahim Bin Rahim Bin Jeddy Alhity, the Imam, the preacher and the director of Al-Assiya Sharia School at the Grand Mosque of Faluga. He said;” Alhaj Mahmoud Hamaweyah, one of the first companions of our Master. And he was one of these sitting with our Master, then.

In the treatise (The Upcoming Dawn), we previously mentioned that Sheikh Yaseen Serio said, after he met a group of people, coming out from him, “ When this young man comes to age forty, he will have a great importance, you will hear the inconceivable. When he heard that he came out to the people and he spoke with what God bestowed on him, he went to him and told him: “ These are secrets you must not speak about them. He (may God be pleased with him) said: “ Sheikh Yaseen, the young man you know has reached the age of forty) reminding him of his previous statement about him. Then, Shiekh Yaseen, May God Have mercy on him said to people around him: this is the interpreter of the Divine Presence, let him say whatever he wishes.

He (May God Have mercy on him) said: “I used to speak and mix people for granted, as what they are, with their sins, ignoring, gently, because they are children of God”. Jesus asked me “ How do you tolerate mixing with people? I said to him “ I am Mohamedan and I am ordered to do so, but I hate to be called Sheikh because I don’t want Sheikhdom. I want to be a servant for the children of God without depending on any of them, no matter how it is, but depending on Allah. If all the inhabitants of the earth came to me they would not do any good to me but I will rejoice for them, and if all my friends abandoned me they would not make my joy any less, but the divine mercy will overtake me in compassion to them).

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Keltaweya is Starting Point

Keltaweyah is a Turkish name of an old district in Aleppo. It means: the hill of the roses or the flowers. Before he had lived there, it was a simple and unpretentious mosque of mud surrounded by an old cemetery. It was a home for scamps, drunkards, gamblers and shelter of spoilers. parents feared that their children would pass near it.

Nabahani said: “ There was no congregational mosque in Keltaweyah, but a small mosque and I was nearby alone in a room, nobody with me. It was called the shelter of drunkards, thieves and gamblers. A year passed and another came, and it was a shelter of princes, scholars and high class, a shelter of happy people, both young and old. I found a bellows like the bellows of Madina that exiles the liar, the cheater, the traitor and gets him out of it even if it is after forty years, and then only the happy stays).

After it became honored by the coming of Nabahani (May God be pleased with him), that picture of the place changed. It flourished and carried fruits, where the place is quite and striking, good fresh breeze, trimmed high trees, basins of pure water, various singing birds, lush rosy vegetation, the cleanness of the mosque and the court and sense of security and ease. The students like the angles with unsullied lights and dazzling crowns, in addition to hospitality and gentleness. All in Keltaweyah are attracted to this person, they await his emergence. They speak of him in reverence and they race to serve him. Whenever the sun rises or sets it is a rejoicing. The quality that binds them is their appearing lights and high moralities, holding fast on the Sunna, no one of them but worshipping all night. They speak in whisper, no voice is loud, no clamor is heard, they tour in singles and groups with timid hearts and shy eyes (Their mark is on their faces) al fath 29. (You will recognize in their faces the radiance of pleasure) al mutaffifin 24. Whenever, he (May God be pleased with him) appears, they hurry to meet him longing to see him, and he starts with greeting and he kindly comforts them as if everyone is the most beloved one to him. Whenever he appears, it seems that everything in Keltaweyah is singing, even the stone and the tree. How sweet his face is! How nice to see him! With him Keltaweyah is a paradise before the paradise, lush shadows and beauty, surrounded by a high minaret and a green dome. It is the harbor of the tutors, cave of happy, clear minds and spiritual world open for the comers from Syria and other countries. You find there people from Hama, Hims, Levant, Iraq, Morocco, Egypt, Turkey, all came for the resident of the place ((May God be pleased with him), anything around you is admirable and might play on the strings of your heart to enchant:

Before, it was only a dismal burial place

A home of misery, fear and booze

A mosque long lamented by grief

Outdated by heaps of stones and slabs

Now a guidance for pass walkers

Enfolded in a fragrant scent from Paradise

A destination for Arabs and non-Arabs

Merrily signaling to the comers and goers

How did the district develop from dark earth

Branded with booze and gambling !

Ask it, it answers: Banu Nahaban

Are the dawn of my lights and my morning

Every preceding harm was trodden by his feet

Every well-being inherited from the obliterator

Need you more! Come to its interlaced twigs

And learn more without commentator⁽¹⁾. Nabahani appeared as important tidings for people. they recounted his state and followed his whereabouts and news. He became famous and people came to him from urban and rural areas. He pursued two main lines:

The first: educating his learners. He began with studying sessions in the mosque and appointed at the head of each session one of his companions. There were classes on Sharia and its sciences and Arabic language and its techniques.

The second: with all people. He talked to people in mosques, markets and streets preaching them about God and His Messenger, visiting patients and prisoners, answering invitations, calling on the poor, family members and orphans. He spent most of his time in discourse and service. His aim was, after he knew his Lord truly to make people know Him as far as possible. He took account of all spectrums of the society, males and females and all ages, professions and crafts.

But his instructions and preaching will be in accordance with states and ranks of people

He divided his lessons and teachings and made weekly:

- A lesson for the scholars between Maghrib prayer and Eisaha prayer every Tuesday⁽¹⁾
- A lesson for women in Saturday morning and Wednesday morning.

⁽¹⁾ The poem is by the author.

⁽¹⁾ Attended by senior scholars from Aleppo and other places, including: Sheikh Mohamed Lutfy, Sheikh Adeeb Hassun, Sheikh Omer Al Malahifgy, Sheikh Ala Eldin Alaya, Sheikh Nazar Labnia. Sheikh Nageeb Salem, Sheikh Muneer Basheer Haddad with the rest [rofessors of Sharia Sciences Renaissance and others from Aleppo and outside Aleppo.

- A lesson for traders in Friday afternoon and Sunday afternoon.
- A lesson for common people, Friday evening between Maghrib prayer and Eisha prayer.
- A lesson for the people of his living place, Bab Al Nairab, Monday after Mighrib prayer
- A lesson for the students of Sharia sciences with their professors, Monday afternoon.
- Teaching the two advanced classes of the Sharia sciences students of his school, Saturday between Dawn and sunrise (after he opened Dar of Sharia Sciences Renaissance in Kelraweyah.
- A lesson to physicians, engineers, lawyers and teachers at non Sharia Schools.
- Lesson of Nofal and his colleagues (secondary school students and university students), Tuesday afternoon and sometimes, Wednesday afternoon.
- A special lesson to female teachers, Friday morning.
- Daily discourse for common people, villagers and farmers, after finishing from his previous classes.
- Thursday was specified for visiting villages, and Friday, after Friday Obligatory prayer for Zikr Circle.

His classes were not in one pattern, but at the level and requirement of every group. He showed them the direction to God, tracking the way of His Messenger (PBUH), honesty and sincerity in knowledge and action, perfection of workmanship and profession, loving and good manners with all creatures, exoneration from power except power from God and attributing grace to the Grace Giver. He prompted them on perfection; honor, courage, generosity, integrity, courtesy and honesty. He solved their problems and assisted them in matters of religion and worldly, instilled in them high motivation and predisposition to receive as a capacity of transmission and reception auditory systems in phones and satellite channels. He shared with every concerned person his concern to bring him back to his common sense and humanity and bring him to His subjection.

Let us not forget the importance of the special sessions to which he dedicated time he took from his rest time for the Salikeen (Seekers) diagnosing for everyone his disease and showing him his prescription and making him, thanks to God, a shaft of light in the Prophetic Guidance. Thus, the man who began his life with the training of

horses and equestrian became the leader and the educator who tames and manages souls in the way of subjection to God and following His beloved, Mohamed, the Messenger of God (PBUH).

Keltaweyah mosque is the center of his call and the jumping point of his orientations and it acquired a role to play, as was the case in the early Islam.

He had another orientation as part of his call where he depended on agriculture and ranching. He rented a number of villages and posted in them agents and farmers and undertook the guidance of villagers. The result was that he took his sustenance and gave out the rest in charity. The first to receive the welfare was Algabria. It became a center of guidance and perfection after being a shelter for thieves and bandits. Then, it was followed by the villages of Tweim, Sukaria, Maskana, Abu Zuhur, Tel Hasel, Tel Aran, Al hader, Al hamaima, Maadi, Maliheyah, Shuweyha, Shiheyah, Ain Almubarak, Um elkrameel, Sheikh Eisa, Tel Sultan, Qaisuma, Bab, Huar al eis, Gazarayah, Tel salmo, Seibeyah, Ziarah, Dalama, wasta, Buaidar, Um Al asafeer, Ras al ain and other villages.

With the endeavor of man of life and hereafter, he reconstructed hearts, land and mosques. He became well known and he was surrounded by many people and visitors came to him from everywhere, most of them sheikhs and students, especially from Iraq, In particular, Turkey, Egypt and Kuwait. they came to learn from him attracted by his unique personality and being mannered by what he calls for. They were amazed by these facts, blessings and tastes bestowed on him by God until the days of Keltaweyah became with his presence, rejoicings and happy occasions. People gathered from every ravine, including seekers, askers for blessings, ambitious, learned and destitute, and all get their wishes achieved.

Hearts Prompters

He wore a crown of prestige

Commanding communities and sponsors

Shining with lights and splendor

His magnificence overflows with manifestations

And prevails his companions with generosity and gratification

He accompanies his gratification with good tidings

With kindness he magnetizes peoples' minds

In praise of God prayed the wanderers

Enfolded in his speech inspired tones

That restore the dead to life

As if when you listen to him

It is Prayers in foot of prayers ⁽¹⁾

He (May God be pleased with him) commands seating session, dominates by his prestige and people before him in utter silence. Nobody, in my belief, came to him and quenched his thirst and no scholar of science or doctrine or learned in Prophetic Traditions, but recognized him and recognized his goodwill and he may be ashamed to be called a sheikh in his presence despite of his great modesty. He distributes his eye contacts and words of welcome over all people until every single individual thinks he is the only intended person by words of welcome at the sessions and classes. His looks are sublimation of hearts and purification of souls. His state tells you before his words, and if spoke you wonder whichever first to your consciousness and your determination advances, your core of heart is touched and your love increases. His speech makes you forget anything but God and His

⁽¹⁾ The poem by the autor

Messenger. It transports you to your Creator and Maker and you feel the certainty of belief you are experiencing as if you are in witnessed presence. therefore, everyone in his presence is attentive to him and thunderstruck before him⁽¹⁾. He deals with the session and attendees to answer one of them without letting others hearing them. His face changes many times in one session. If you take several pictures you can see the differences of manifestations and reflections on his face. He possesses beautiful speech, eloquent tongue, loud voice, perfect investigation, deep understanding and connotations, strong argument and rhetoric, his words imprint on your heart, souls are fed with his words, hearts rejoice his inspirations essences are elicited by his unrivaled rubies. One lesson from him cannot be completely assimilated. He may point out the meaning and significance and let the listener delighted in it for a long time, wondering at his quick answer and promptitude, as if the answer is ready on his lips. He decorates his teachings with verses, prophetic traditions, axioms, poetry and stories. His words are a gold scale.

He speaks about worlds of both heaven, earth, demons, angles and the ismuth, as if he lives on them or looking at them and points like a Geography instructor on the map because of the insight and revelation God has bestowed on him. When you listen to him, you don't feel any distance or a screen between him and the worlds. He does not become bored of the length of the lesson or study, if there are high determinations and conscious hearts.⁽²⁾ He uses much of thrills and enquiries in his speech and answers them. He opens doors of speech and, exchange of opinions and counseling with his companions, perhaps by telling a brief story, a tale or information. This is the way we identified him.

⁽¹⁾ Al Tirmizy produced in his Sunan, Chapter of Paradise: description of Paradise and its blessings (4/672) No. (256) according to AbU Hureyra; he said: " We said: O Messenger of God when we see you our hearts soften and we become ones of hereafter, and when we leave you, we liked this earthly world and smelt women .and children " . he said if you stay at the state when you meet me, angles will shake hands with you .and paid visits to you at your houses., and if you do not sin, Allah will get people who sin in order to forgive them.

⁽²⁾ Sheikh Yahia Hamed Alfayyad Alkabaisy of Faluga, Iraq said: " once we stood with our master (May God be pleased with him) at the top of the descending step from the mosque to the house, after Eisha prayer until dawn while he was interpreting the meanings of one verse " Thus did we restore him to his mother, that her eye might be comforted that she might not grief." (surat al qasas 13)

Indicators of His Approach

- It is the call of Islam and for Islam without another designation.⁽¹⁾ It aims at a general Islamic revival and a correct awareness associated with God and His Messenger away from sectarian and partisan approaches contention effects. It is a manifestation of perfection of the true Sufism following the steps of our righteous ancestors of the first three favored centuries.
- It is an extension of the intermediary common line of the non-extremist and non-fanatic approach of followers Sunna and community who are seeking constitutionality of this religion in all ways and areas of life. It is, in a sense, a change of oneself, family, community and nation.
- It depends on the Holly Book, the Prophetic Tradition and jurisprudence of the authentic Islamic schools, without differentiation between a school and another.
- Love of the family of the Prophet (PBUH) and all his companions and religious figures and pursuance of their life story and effects.
- Building mosques and Sharia science institutes and charitable societies for the advancement of Muslims, their service and for achievement of their hopes.
- Correction of the traditions and habits that contradict with Sharia.
- Attention to the Muslim individual and his house within a framework Sufi education combining all ways and principles in accordance with the concepts of worshipping God, following the prophet and self- purification.
- Attention to all categories and spectrums of the society and trying to build a Shariaa family, avoiding ignorance and whims of dissolute city which are not deterred by prohibition or permission.
- Principal virtues of honor courage, generosity, austerity, honesty, morality and sincerity are the main pillars of this approach, in addition to a profound standing of protectiveness of religion and honor.
- Being friendly with the Muslims and assisting them, common service for humanity and compassion for all creatures.

⁽¹⁾ Designations means all the Islamic movements and groups, one of them might be a robe in the tent of Islam or an ax that cuts the robes. The reference is the Sharia for the one who commits to it, if conformed with Sharia, they will be branches of one tree irrigated by one water " Whose root is firmly fixed and its branches (reach) to the heaven" (Ibrahim 24). Doors leading to one niche . the multiplicity of ways is a facilitation for people. But the partisanship, intolerance and love of control on the scene meta- motivated and arrogance, hurting others and accusing them and ignoring their evidences, opinions and roles all these are more harmful than useful. If the callers of awakening today are just and exchanged opinions on the awakening of the awakening, and if each group examined their state, they would have found that they need the doctrine of the other group and their way in presenting and serving Islam.. if they are honest all are brothers who take from one source and they will be happy

- Standing with the right, even it be against a Muslim.
- Advice the rulers and not blindly agree with them in matters concerned with the principles of the separation between religion and state and oppose their secular orientation.
- Revival of the Islamic occasions such as the Prophet's Birthday, Israa and Merraaj and Higra, cherishing the anniversary and commemoration of his feats.

Features of His Approach and Methods of his Education

He said (May God be pleased with him) “ I love all approaches, all lead to God, but my approach is a pure Mohamedan approach aiming at following the Prophet (PBUH), forbearing harm from people and for people and supplication for harming people. My approach is based on two pillars: at the beginning forbearing harm from people and at the end forbearing harm for people. Our approach is Mohamedan, our approach is to follow, like the Companions with the Messenger of God.

So, the man before whom the giants are dwarfed and senior companions submit and whom people love, had no time left for leisure. All time is for God and by God. Service and study are his concern and his business. He doesn't advance the important before the most important. He has innumerable ways to convert to God any atheist that diverges from the right, but he does not attribute anything to himself, but, ***“That is the bounty of Allah, which He gives to whom He wills”*** (surat al juma 4). ***“And my success is not but through Allah”*** (Hud 88). He doesn't find himself as beneficial but a means of benefit. The true beneficial and advisor is God. He benefits and advices by God and for God.

With respect to “But as for the favor of your Lord, report [it].” (al duha 11), we have the chemistry which transfers the unhappy to happy, the enemy to a friend and far to near.

He offers his commodity without detracting the commodity of others to impress others and attract them and he pours meanings in the purest cups and vessels.

He does not confront with advice but he gently treats the advisee as the jeweler treats the jewel and rubs out of the dust. He uses the suggestive story and informing reference and does not censure expressly or

implicitly. He enters the heart of his advisee through the door preferred by the advisee. He talks to the trader on trade, the farmer on farming, shepherd on sheep, leader on leadership, brave on bravery, good on goodness and scientist on science and the judge on judiciary. If a physician listened to him he would say this is the best physician, and if a judge listened to him he would say no one is suitable for judiciary but him. If a soldier saw him he would say this a great commander and if he was resorted to by a seeker he would find all he can hope for. He knows all ranks. He said (may God be pleased with him): if a sweeper swept and sprayed and perfected, he gets to God because getting to God is not by workmanship or quality, it is by perfection of work. God loves who perfects his work.⁽¹⁾ This is his way with every owner of craft, profession or job. He teaches them honesty and loyalty to God. He astounds his mind and makes him gasp for going to Allah and His Messenger (PBUH), like the skilled doctor who injects in the vein so that the effect of the injection will go to the sick organ and cure it. There is a great difference between him and that who shoves the injection into the heart and kills, except if he was asked alone and he knew that enquirer was unfeigned or the state of the advisee requires frankness, he might say: “do or don’t do”. He said I don’t praise or slander, but I explain, and this is the ranking of the Quran and Hadieth; showing and not praising or slandering.

Once a man came to him wearing a gold ring and one of the attendees said: “Please sir, tell him to take it off”. He answered: “one like you tells him, but me, I won’t tell him”. The man heard that and took off the ring and threw it and said: “sir, in your honor, I will never wear it again.

He has scales for advice and reminding. He said “They related that the Messenger of God said: “*talk to people according to their minds and understanding and put people in their positions*”⁽²⁾, the one who wants to lead, give him leadership with the intention to take him. He will give you his heart and you can take his hand to God and make him know Allah, even if he was the prince of the gypsies⁽³⁾. Don’t ever give advice frankly to all people, but according to their degrees, and they will give their hearts. Clink to them like children and you bring their hearts by dolls. when they give you their hearts, that is the time for advising gently, as much as the aptitude of the advisee and his readiness to listen to you is. Never be fooled by the religious. He is the lover of this earthly world. His

⁽¹⁾ AlO Mugam al Awsat, by Tabarani, No; (897) (275/1) in another word.

⁽²⁾ Sahih Muslim (6/1), Sunan Abi Dawud N.o, (4842) (241/4).

⁽³⁾ He does not mean to despise them as a group of people, but he is reminding people of the those whom they are used to despise.

religion is fake, his heart is full with the lust of the earthly world, don't trust him and be fooled by his religiosity. Give him the worth of his love for the earthly world. Go to him by the way of earthly world until you get some of his heart, then advise him by hint and openly.

He has another scale in how to answer the questions of people. He relates the question to the enquirer. He said: (relating the question to the enquirer is to verify if the question is from the enquirer himself or from another person. There should be a relationship between the asker and the question and disease and medication. Many people come to us with the same question, and we give an answer to this and another answer to that for the same question. The question is the same but the asker is a Bedouin or a farmer, tell him to have bread, because he is used to it and don't tell him to have soup.

Many ask, but there is no relationship between the question and the asker, like the one who came asking us the name of the horse of Gabriel. As long as he is not comprehending the question how will he comprehend the answer? The answer requires two things: the first: the relationship between the question and the asker, and the second: answer depends on the asker and on the question.

It is prerequisite for the physician to have discernment, once a patient comes to him to be diagnosed, one physician wanted medicine for medicine and earned money consequently and anything except money came in honor. This is the physician we look for wherever he lives. We are attracted to him by his honesty in medicine. We want to know everything you noticed on the patient and not the knowledge you learned to write the prescription and take money. Our scholars these days are like the physicians. The first thing they think about is the money for examining you, not bothering if the patient will recover or not. There are two mistakes here; when examining the patient and when writing the prescription.

Lo! The medicine from London, Paris or America? Our air is not like their air. Their nature is not like our nature, their weather is not like our weather, their world is not like our world. Their sun does not last but for a short day. There must be a skilful physician who knows how to measure between the patient and the medicine. There must be a relationship between the asker and the question and the patient and medicine. Our patient is in Aleppo and they bring us medicine from Paris, London and America. This is wrong. Nature differs; this one has a hot nature and that one has a cold nature. The physician who sees five or six patients with the

same disease and gives them all one medicine is wrong because their natures are different⁽¹⁾. He doesn't give an answer that chokes the asker or a unified answer for the unified words of the question. He gave an example of the tailor and the customers. One customer is tall and fat, another, thin and short and the third neither this nor that, how come their garments will be the same? There should an accurate measurement.

The effect of \physiognomy is like the X-ray, because without it, no scholar or physician can answer accurately. He does not tell them by their states, but he surprises his companions by their problems and reflections without asking them. He said: "I read you without affectation"¹. But he does not deal with anyone except by the apparent Sharia. He may be asked and would not answer. He said: "Sometimes, I do not answer the questions". In this case, the silence will be the answer, and for the sake of the askers, he will answer the doctrinal questions in the four doctrinal schools. He has the appropriate answer for every question after he refers to the Holly Book and the Prophetic Tradition.

One of his ways in treating people is treating the abusing with tolerance and facing the enemy with good treatment to remove his enmity. He said: "The Prophet (PBUH) did not like killing an infidel but he wanted to kill the infidelity of the infidel and we are following in his steps. We do not want to kill enemies but we want to kill their enmities. How is that? If they treat us badly we treat them well. Then, he will say I was wrong and the Sheikh is right. The prophet was like this, and up to this day, I don't cherish enmity with anyone personally even with the devil. If God had not said *"The devil is your enemy, make him your enemy"*, (Fatir -6)I would not have made him my enemy. I oppose his principle which contravenes with the Holly Quran. Who dissents the Holly Quran, dissents his reality, and if he returns to his reality, you and he will become brothers. I don't want to conquer anyone in the world, but I want

⁽¹⁾ Because their medicines were manufactured and ingredients were determined according to their experiments with the patients in their countries. The experiment may be correct, but it is wrong to generalize the results to patients whose natures differ. Therefore, Alsayed Nabahani (May God be pleased with him) said: these medicines are only 10% useful, and the remaining because of the illusion of the patient that he had a good medicine

¹¹ Dr. Sheikh/ Ali Ahmed Mashael, the member of Dubai Endowments Body said: "In the city of the Prophet, the chanter of Nabahn, Muhieldeen Ahmed Alhalabi told me that when he went to Keltawayah to renew the covenant and honesty with God after a negligence that befell him. he made the ablution and prayed two rakaas, then he saw Alsayed Nabahani going out of his house to his room in the mosque. He entered with the students and followers. Alsayed Nabahani answered questions and met the needs of the needy. then he asked Muhieldeen what the matter was. Muhieldeen did not disclose what was in mind for his modesty. Nabahani said: "God forgive you, keep silent before scholars, keep your heart before the tutors and before the knower, take your freedom because God tells him about you, informs him what the matter is with you, what you have and what befell you. Such accounts are many.

to take back to God. If you do not go with people of Divine, you will see only yourself and say: I am so and so. A big Pharaoh.

I don't have anything to do with any person, thanks be to God, but I need to serve you. The servant of people is their master⁽¹⁾. Service is not only in body “**And spend out of that in which He has made you successor**” (hadid 7). If we served the people of the light, their light will flow to us. I don't feel happy because I gave or fed, but I feel happy because God has made me a servant of this issue. I am a servant and I am proud of this word. Take me as a servant. My in and out are the same. I tell you your reality. Return to your reality. Walk on the straight path. I don't hate Europeans, communists, Baathists, malicious, vicious or bandits. I see myself as a physician. Don't think that Nabahani is nervous. I hate to be nervous and I don't hate people. Some people say: I hate Gamal Abdul Naser, and some people say: “I hate the communists. I am not so. I am a servant. God made me to serve human race, be they Jews, Christians, Magi, infidel, atheist, drunkard or averse to the Prophet, what do I have to do with him? I have to serve him and take him back to his reality, and if he returned to his reality he would be my friend and one of the best people not to me but to others. I believe that if He la Se La Se⁽²⁾ stays with me for ten minutes, he will convert”. He (May God be pleased with him) is not malice or biasing and he deals with the humans, even with the rogues and liars because they are created by God and they are children of God. He frequently repeats “This is the creation of Allah, show me what those other than him created” (Lugman 11). Once a person asked him: “Sir, don't you know me a liar how do you believe me? He answered: “I know I said this time maybe you told the truth”.

He does not despair and he does not judge any person as wretched, but, he may talk to him gently and the other will repent and become a good man. He said: **(every person has twenty four thousand breaths in every twenty four hours. Every breath has a special ismuth and between one breath and another is a separator so they do not mix with each other. No breath is judged by other breath. A breath may be a belief and another breath may be infidelity, a breath of seniority and a breath of knowledge and so on. Nobody is judged by another. God knows widely. When God bestows knowledge on the knower, he will accommodate his enemy and friend, the infidel and believer. If you see somebody tending to God don't think he has arrived, because you don't know the next breath, and if you see someone is astray away from God, don't judge him with estrangement because you do not know the next breath. A**

⁽¹⁾ Faïd Elqadeer, by Mannawi, (122/4).

⁽²⁾ The emperor of Ethiopia, he was known to be fighting Muslims.

man of light sees things and people by God, and before that, God gives him mercy and he sees people with mercy and interprets for them and for their deeds, and the least interpretation is to see the hearts of the creatures between the two fingers of the Compassionate. May be that disobedient or the lecher would be a man of God after a breath, and do not rely on a fake piety, the end is unknown. The prophet (PBUH) used to say: “No, by the Converter of hearts”⁽¹⁾. With this great morality, he preaches people and reminds them of God. he is a trustworthy on the secrets of people. he covers and does not disgrace. He says: (anybody who disgraces will be disgraced by Allah, even if after a while). He does not prejudice and does not love or hate people for themselves. He says: (We do not love or hate people, but for right and wrong, we love them for right and hate them for wrong, we have not come but for happiness).

Nobody likes to be told about him or others in malice. He says: (Don't ever tell me about yourself or others in malice). He treads on heels of the Prophet's morals. Don't inform me of my companions anything. Let me go out for them with easy mind⁽²⁾. He receives all with mercy and compassion and treats them with good faith and sound heart and overlooks their mistakes, but he does not neglect educating them by advice, reminding and sometimes, by turning away from them. He said: “Turning away increases devotion, turning away from perfections” is a fake turning away and not a real turning away. Turning away manages his heart because he has capacity. The turning away of the Sheikh is apparently the fuel for the follower to run because there is an obstacle he has to cross, and whoever wants to leave, let him leave. This takes accountability upon himself until he becomes all light. Nobody knows turning away. The first thing God did with His Messenger (PBUH) is that He stopped revelation. He said: “***By the morning brightness. And by the night when it covers with darkness. Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]***”. Al duha 1-3). Allah stopped revelation to the Prophet (PBUH) to teach us how to act as the Prophet acted. We have seen turning away in the history. God has a great wisdom that men of God know. Others do not know. Some people began to say about the Prophet that God hated him and abandoned him (***Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]***). A man asked me about the Prophet, that he wanted to throw himself from a height. Is that permissible? I said this the tale of the soul and not the self. A man of God may say: I once threw myself from a height and nothing happened. This is by soul, not by self, otherwise, the

⁽¹⁾ Sahih Albukhary No. (6956) (2691/6), and Sunan Altirmizy, No. (2140) (448/4)

⁽²⁾ Sunan Abi Dawud (256/4) (4860)

self will be completely broken. The Prophet had done that before he knew God stooped revelation for a great wisdom, for the people to say that He hate him and abandoned him until they said it. When revelation came the Prophet was strong and perfect after the interruption of the revelation and he was completely ready. He received the revelation from the Divine Presence full and complete in every aspect. He was like a thirst in a warm day and had a cold glass of water. How can he drink it? Every part in him will take pleasure in it “*But as for the favor of your Lord, report [it]*” (al duha 11). Thus, the Prophet used to say from the soul and who says from the self will be broken. This is normal with the men of God. They tasted it. Followers speak about turning away. This exists in the world, unless he is a liar, because he did not come to the Sheikh sincerely at first place, so that we can say he turned away. The Sheikh is the inheritor of the Prophet, and every inheritor has a seal on his left shoulder. God said about the Prophet: “And We have not sent you, *[O Muhammad], except as a mercy to the worlds*” (al anbiya 107), and not to the believer only. Allah says: “*Its interior contains mercy*” (al Hadid 13). This must be tasted by man.

He binds in brotherhood between two men who advise and remind each other for the sake of God, and he does not accept that they sever the bond between them if they differed on an issue. Agreement in 90% shall not be ended by one mistake and material shall not separate them. This is a case that spares only few people.

He does not concern himself with distributing “Awrad” to his followers⁽¹⁾, as the Sufi Sheikhs normally do. He said: “ I don’t tell a person to say one thousand times “Glory be to Allah”, two thousand times “Thank be to Allah” and three thousand times “I ask forgiveness of God”, but I tell him: protect your hearing, sight and tongue and I will guarantee for you the arrival to God. He added in another occasion: (Tahajjud).

He did not care about the large number of devotees and followers, but about their quality. His affiliate is the honest who does not commit violations, who takes care of himself, his family and service of his society

⁽¹⁾ Except the wurd of Allahu Shahidy, Allahu Naziti, Allahu Mae, and the wurd of Ya Aziz anta Al Aziz. Both have a general license on two conditions: presence before God and not loving the earthly world. And the harehbrained shall not be licensed

by the method set up by God and His Messenger and pursued by the members of the Prophet's immaculate family members and loyal companions. His doctrine has no obligation of covenant, homage, caliphs or agents. He said: "I did not create and I did not authorize". Anyone licensed by him did not exceed Zikr Circle and advice to his companions.

If some lazy and alleging Sufis collect money from the followers, he is the Sufi who distributes money to the followers and others, and even borrows to meet their needs. He does not brag by his good deeds. although he is of high vigor, he wants to bring up the self fair personality in both men and women and to lead both to the Divine knowledge and human perfection.

Counseling with his friends in some issues that concern Muslims is a characteristic quality in dealing with them. He says: "what is approved by the devotees is what the Sheikh desires).

These are some advantages of his call. He is offended by the offense of his companions and rejoices for their joy and asks God to protect them. He says: "I ask God to protect my companions". He instills love in their hearts and develops in them the pursuance combined with good thinking of God, hopes of well-being, success and optimism and real dependence on God. He (May God be pleased with him) prayed a lot for anyone requesting him to pray for him and even who greets him, saying: God bless you a blessing of knowledgeable.

He used to pray to God for the perfection God perfected him with and the morality he was characterized by and what he inherited from his beloved (PBUH) enjoining what is good and forbidding what is evil. He assists the needy and he a cave for seekers. He instilled in the hearts of his followers that everyone thinks that the Sheikh loves him more than the rest of the followers.

Chapter two

Nabhan of Perfections

- I am the servant of Allah.
- Tastes of his Servitude and Love.
- His contentment of the Predestinations of Almighty Allah.
- I am not a Creed Sheikh and I am the Mohammedan heir.
- I consider myself a public servant.
- Deed of tribulation.
- The evidence of being subjected to an ordeal.
 - a. A pigeon in the chimney of the boiler.
 - b. The usurping farmer and the verdict of Aleppo Court of Justice.
 - c. Are those the thieves?
 - d. The two telegrams.
- His leadership traits.

I am a servant of Allah

The man who perplexed the subsequent generations with his way of living and conduct, as well as who astonished people with his personality, depicted all the characteristics of human perfection, and resembled a guiding light (beacon) in all aspects. Whosoever observed his conditions thought that such were in a racing track: whenever he scrutinized any thereof, he said that such was the outstanding trait, and servitude to Allah was the foremost one, and, rather, embraces all traits without pretence in any of such.

If the educator was the Messenger of Allah, **PBUH**, would not the educated one be otherwise than an honest expression and a live personification of all the willing of Allah and His Messenger? How come, though he had not been known of committing a violation, and he followed adopting the tradition of the Messenger of Allah, **PBUH**, in all minor and major matters? He was, **may Allah be pleased with him**, assured of the mystic stations of his servitude, disdained pretence and pretenders, and said, may Allah be pleased with him, that the pretender will be exposed; and the most difficult thing to him is pretence, for it stems only from ignorance.

1. Almighty Allah captivated my mind. I have a bewildered love with the divine presence, and He does not give me as I desire, Allah Forbid! He, rather, gives me more and more of what can never be measured. You are veiled with lying! I cannot tell all things unless you give me a way.. The Iraqis: Had it not been for the love of Allah, He would not have made them arrive here. I serve this love. I am the servant of Allah. I testify that I am the servant of Allah, truthful and honest, and I do not befriend a person for selfish purposes. I have no susceptibility to befriend any individual, whether young or old, for a selfish purpose, however highly desired.

***I love thee not for myself, but for thou art worthy thereof,
And I have no aspirations in anything but thee.***

2. None of the friends of Allah has acquired the mystic station of servitude in his boyhood, except me and our master Ahmed El-Rufa'i, **may Allah be pleased with him**. The choice and election are two mystical stations no one has acquired in his boyhood, except me and our master Ahmed El-Rufa'i.

He, **may Allah be pleased with him**, moves with the will of Allah. He does not attribute anything to himself. He does not consider himself better than anything. He neither relies on himself, nor on any of the Creation in anything. He takes joy in Allah, and is happy with the courses of his fates. He muffles his voice and never groans because of difficulties. He is never perplexed of any question. He does not find any event strange. His confirmed practice is to consign everything to Allah and demonstrate full submission to Him. All such is due to his being the safe of tranquility and the treasure of satisfaction of whatever Allah does to him. He often recites His Almighty saying: **{ Behold (how) all affairs tend towards Allah! }** (Surat Ash-Shura: 53)

And of his sayings, **may Allah be pleased with him**:

3. By Allah! If I see written on the Guarded Table: Sheikh Al-Nabhani is expelled from the Mercy of Allah, I will laugh and become joyful, for there is no other one but Him, meaning Almighty Allah, and He is Wise, and puts things in their proper places.
4. If I see on the Guarded Table: Sheikh Al-Nabhani is hated and expelled, I will say, "O my Beloved! Where Shall I go? Is there anyone but You? By Allah! There is no one but You!"
5. Our scale pan in immense favor is always underweight, and that of Almighty Allah is outweighed.
6. By Allah! Yesterday I had nothing, and today I do have. How do I attribute it to myself? **{ such is the Bounty of Allah, which He bestows on whom He will }** (Surat Al-Jumu'a: 4.)
7. By Allah! Not Any day has found me in darkness. I have always been under the divine light; the concurrence³ bestowed on me by Allah has been solely from Him, in which I have even a scratch of a pen.
8. " I " is not said save by the weak. Whoever says ' I,' shall have nothing but fatigue. I am the servant of Allah, the Permanent, not

9. the servant of myself. We cherish our servitude. Whoever wants to praise me, shall say," You are a slave."
10. Whoever says that I am a sheikh is a liar. I have never experienced a day in which I felt that I am a master. By Allah! I never thought in any day, but that I am an attendant. Who am I so that Allah makes me an attendant to His servants?
11. I do not trust myself so far. If I want to do something, I pray to Almighty Allah for good council with respect to that deed. The real sign of Messengers and Gnostics is that they do not trust themselves, even for a moment. And to this day of mine, I neither feel safe from, nor count on, myself.
12. I am content of His will, not of what I want, and who am I to feel content? If I step with my two legs into Paradise; If I placed my whole body in Paradise, I will not feel safe from the stratagem of Allah. If my Lord said to me," O sheikh Mohammed, transgress and I will forgive you," I will Say," No, My Lord!"
13. If I ask my Lord something and He grants such to me, I feel joyous for once. If HE rejects my request, I feel joyous tenfold. By Allah! If I want to ask Allah something, I fear that He will give me. I am ignorant, and He is the Learned, the Most Learned. Allah shows to me my weakness in everything
14. I have spent fifty three years in the religious sciences, and I do not recollect but the first one. I will, rather, neither commit a minor sin, nor a major one.
15. In my opinion, what makes me joyful and esteemed is neither the pounds, nor leaderships, or you, but my conformity with my Lord.
16. We have no control of anything { *Such is the Bounty of Allah, which He bestows on whom He will: And Allah is the Lord of the highest bounty.* } (Sura-AJumu'a: 4.)
17. I have no existence with Allah, and nothing in the world, ever, scares me.

The tastes of his servitude and love

1. People say," O Lord! Do not test us, whereas Master Al-Nbhan says, *"Test me with whatever you will."*
I find pleasure in pains when You are the Causer thereof,
And if Thou test me, such are favors to me
2. People say," O Lord! Render facile and do not Render difficult!" And master Al-Nabhan says, "O our Lord! Render difficult; i.e. render difficult our desire if such contradicts Yours.
3. People say," O our Lord! Make us stable." And master AlNabhan says," O our Lord! Do not make us stable, for we have not been created, except to progress."
4. People say," O our Lord! Protect us," if they commit a transgression. Master AlNabhan says," O Lord! Preserve me. If Thou not do so, I fall. Preservation is tantamount to protection. O Lord! Protect me. Protection is not in the sin, but, rather, against such.
5. People say," O our Lord! Reward us with Paradise. And master Al-Nabhan says," If my Lord put me in Hell, I would say: This is my Paradise, for it is as His Will, not as I desire.
6. Some people say," We highly value ourselves, and we do not sell such except with Paradise. And master Al-Nabhan says," I do not own myself, so I am not entitled to sell.
7. People say," Our money, our money," and master Al-Nabhan says," Ma- li" in Arabic, which means: I have nothing. We and whatever Allah bestows on us as possessions belong to Him; meaning: I have nothing.
8. People say," O our Lord! Realize to us whatever we desire," and master Al-Nabhan says," O my Lord! Do not give me except what you will."
9. Som people say," Praise be to Allah, Who Gives us as we desire!" And master Al-Nabhan says," This is stratagem. I praise Allah, who doth not give me as I desire. This is the greatest bliss, for no two wills exist.
10. Some people said to the master, may Allah be pleased with him," Do you not invoke Allah to honor your debt? And master Al-Nabhan,

11. may Allah be pleased with him, says, " I have not befriended Allah for a selfish end!"

12. Some Friends of Allah have said, " I never saw a thing, save I saw Allah therein."

13. And some of them have said, " I never saw a thing, except I saw Allah with such."

14. And some of them have said, " I never saw a thing, except I saw Allah subsequent to such."

And master AlNabhan says, " I have never seen a thing called 'thing.' There is nothing in the Existence, except the obligatory Existence! The Creatures with the Creator are like the shadow with the pole."

15. Most people call for individual freedom. And master AlNabhan says, " Allah Hath created us for servitude, not for individual freedom. How beautiful is the servant if he is in conformity with Allah. The servant shall always be dejected and subdued to Allah."

16. Ibn Al-Faridh says:

Enhance my perplexity with the excessive love of Thee,

And have mercy on my entrails with blazing inflammation of Thy love.

And master Al-Nabhan says, " No, No! But burn my entrails with the blazing inflammation of Thy love. My love of Allah has burnt my liver.

17. Ibn Al-Faridh says:

I have been secluded with the Beloved and between us

A secret gentler than the blowing breeze

And master Al-Nabhan says, " He made an existence for himself by saying, ' I have been secluded with the Beloved.' I have no existence with Allah."ⁱ

18. People say, " We, we! We have given, we have been charitable! We have built." And master Al-Nabhan says, " Neither me, nor you! There is no one with Allah in the existence. When He orders you, obey ; He warns you against something, do so. Two persons have said, " I." The

19. Pharaoh said: *{I am your Lord, Most High}* (Surat An-Nazi'at: 24)
And He drowned him in the sea.

And Satan said: *{He said," I am better than he: Thou didst create me from fire, and him from clay.}* (Surat Al-A'raf: 12)

And Almighty Allah expelled him from His mercy.

I do say: *{There is no god but Thou: Glory to Thee: I was indeed wrong.}*
(Surat Al-Anbiyaa: 87)

20. Most people work in quest of recompense. And master Al-Nabhan says," Why do I request recompense? I am neither from the people of Paradise, nor from the people of Hell. I have no work to do, for it is He who works: { But Allah has created you and your handiwork! } (Sura As-Saffat: 96); how do I say to Him,' Reward me! Give me Paradise?' I am His servant, and I do want Him. I was created for Him. He motivates me to work. He is the One who guided to prayers:

{ And my success (in my task) can only come from Allah. }

(Surat Hud: 88) Hearing is from Him. Eye-sight is from Him.

Strength is from Him. *{Such is the Bounty of Allah. }*

(Surat Al-Jumu'a: 4) So, how do I request recompense for all such?

Paradise is respectful to me for being created by Allah, but I do not love except Allah, and I am not ready to testify anyone as an associate of Allah. Our master Mohammad, PBUH, is a servant of Allah, you are servants and we are all servants of Allah *{No one of the beings in the heavens and the earth but must come to the Most Gracious as a servant.}* (Surat Maryam: 93).

We cherish our servitude. If any one likes to praise me and says to me,' servant of Allah,' I become extremely joyful *{Glory to (Allah) Who did take His servant for a journey by night}* (Surat Al-Israa': 1). Allah Doth neither look to your images, nor your clothes, or your bodies, but He looks to your hearts. If He finds another therein but him, He intensely hates him, and gives charge to himself.

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His Contentment of the Predestinations of Almighty Allah

A. Hajj Nasser Abdulhamid El-Nasser, may Almighty Allah have mercy on him, told us," While he, may Allah be pleased with him, was giving a lesson to some of his companions, three of 'Tweim' village came to him, and they were uncertain whether, or not, to tell him of what has happened. One of them pulled himself together and whispered into his ear, may Allah be pleased with him, that the cultivation had been damaged due to excessive rain. He did not interrupt his lesson ignoring, may Allah be pleased with him, what he had heard, as if the crop belonged to another one. A few minutes elapsed, and another one advanced, repeated the news, and he, may Allah be pleased with him, said," Do you want an answer? Do you think that I did not hear the first time? By Allah! If my heart slightly moved in sorrow for such, i.e., the cultivation, I will not consider myself but an associationnator." I told myself- the speech is still of the narrator- "How our master says such? I am a trader, and if I do not make profit, I become distressed. He, may Allah be pleased with him, cultivated in the next year, and his yield was doubled.

When the prices thereof were brought to him, he distributed such to the poor, the debtors, the needy who abstain from begging, students of religious sciences and others. Nothing remained of the money. The next morning, a beggar came to him. He, mayAllah be pleased with him, said to him," Go to 'x', take from him so and so of money and tell him to record such as a debt on sheikh Mohammad Al-Nabhan." That was but a portion of his unconditioned submission to Almighty Allah, and delegating matters to His will. This incident represents a taste of his servitude to Almighty Allah, waking up in the morning and retiring in the evening tranquil and joyful of the courses of the Divine Predestinations.

B. His cultivation agent, Hajj Adib Hayani, told us," We sowed for our master upon the rainfall three thousand three hundred and sixty- three (3363) bags⁽¹⁾ of wheat. There was no yield due to the draught. He was, may Allah be pleased with him, never seen most joyful than at the time when Almighty Allah inflicted him with such, for he was happy of the

⁽¹⁾ Bag: a container accommodating one hundred kilograms, or a little more.

C. Divine Predestinations. Almighty Allah preserved the wheat for him in the soil. Heavy rains fell the next year, and the same seeds grew, and the compensations of Allah were manifold. So he paid most of his debts.

D. Some of the fraud farmers were avid of the land and its yields of cotton in his largest agricultural projects at 'Tweim' village, alleging that they had rights on him, and some officials helped them in such at that time. The state seized the village, with whatever was therein, and were not satisfied with that extent. They, rather planned a sedition to kill his son 'Ahmed', but it failed. During that ordeal, he, may Allah be pleased with him, was benevolent to those sending supplies and cloth to them! When he was asked, "O master! Why do you send to them despite what they had done, and their declaring enmity? He answered, may Allah be pleased with him, "Each incident is different from the other!"

E. When Queiq River, which flows by Aleppo, flooded, and the water surrounded Tweim village, they brought a boat to enter into, and exit from, the village. Cultivation was abandoned that year, so his son, Ahmed Al-Farouq, asked his father, may Allah be pleased with him, to beseech Allah to make the water drain. He, may Allah be pleased with him, responded, "This is an injunction of Almighty Allah, and not mine, and I thought about my heart's response, and said, "If my heart wished other than what had happened, I would not consider myself a Muslim. I found that it wished what had occurred, for He is the Learned Whose Sublimity is revered, and I am the ignorant, so I praised Almighty Allah."

I am not a Creed Sheikh and I am the Mohammedan Heir

The creed sheikh is the affiliate of one of the soufi creeds, and his sheikh entrusted him with an agency or succession. He retires in a secluded retreat, or ribat, wherein he receives the disciples, infuses remembrance of Allah in them and commits them with an oath of allegiance and litanies. Though the creed Sheikhs are specialized in remembrance oh Allah circles and Prophetic Praise and Birthdays, some are interested in

the study of Shari'a sciences. Sometimes you find in a poor house, or small mosque, a school of science and piety, and sometimes a regular session for recollection and guidance. Those are loved and honored by our master, may Allah be pleased with him, particularly those of them affiliated to the Prophet's Family, to the extent that a person came to provoke him against them, and he said to him, "Does it not suffice you that they shifted from misfortune to happiness?"

The least they have is a shift for them and their disciples from distress to happiness, coupled with their loving the Messenger of Allah, pbuh, and loving the friends of Allah. He, may Allah be pleased with him, said, "Love of the friends of Allah is a minor wilaya, and if you see who loves them, request invocation from him."

However, he shifted from the cult sheikh attribute, for if the head of the state says, "I am not a director of a region or a county, this does not undermine the position of either of them, for they are both parts of his state. So, the station of the honest creed sheikh is but a point in the circle of the Heir, not all the circle. And such is within an Islamic status, not all the Islam, whereas the station of the spiritual heritage of the Prophet is the Islam with all its perfections, i.e., doctrine, jihad, call and creed. Such is the station of servitude, inclusive of all sciences, comprehensions, tastes, elucidation and intuitive vision. He, may Allah be pleased with him said, "I am not a creed sheikh, neither now, nor before, or after. It is not up to me. I consider myself a public servant." He does not prefer that the creed sheikhs be fanatic to themselves and their creeds, like political parties, or be preoccupied with the rites, and neglect conformity and fidelity, or they become interested in distributing the litanies more than their interest in impeaching and purifying the self. Added to such is their instating as successor to the creed sheikhdом an unqualified person. Succession is not given save to the perfect persons, who depict the attributes of perfection, whereas who is given such, while being imperfect, is like a person who has a chair put for him in the air.

I consider myself a public servant

He, may Allah be pleased with him, said," Ours is a religion of humanity and not a beard and a turban only, No! You have been created to guide the existence to Allah with the morals of Islam, with the morals of our master Mohammed, pbuh, by serving. However, you do still love the worldly affairs, become angry for whatever befalls you, do not bring yourself to account, still engage in fruitless chattering, backbiting and slander. Whoever carries the perfections of Islam has a sign that he is a servant (The master of people is their servant.)⁽¹⁾ He asks about their circumstances, investigates and gives, even to the enemy. This is the veritable Muslim whose heart is attached to Allah; and even in the interiority service: decorum, ethics, modesty and imports.)

He, may Allah be pleased with him, said," The Messenger of Allah, pbuh, said,' The master of people is their servant.'" The master serves his people, for if you want to be a master and ignore the poor, the hungry and the sick, of whom are you a master? Of the air! No, I preserve my people: I feed the hungry, give water to the thirsty, cure and give the sick, each as he needs. This is the master. He should not consider himself a master, but a servant. He stays up late while people sleep, thinking of where have Zeid, Amr and Bakr gone. He himself goes to the houses looking for them to give them.

By Allah! I have neither a selfish purpose, nor need a favor, from anyone, Praise be to Allah, Lord of the worlds, but I need to serve you, and service is not only in the body { And spend (in charity) out of the (substance) whereof He has made you heirs} (Sura Al-Hadid: 7). If we serve the enlightened, their light emanates to us. I do not become glad for giving or feeding, but I do so because Allah has made me a servant to this cause. I am a servant, and I am proud of the word, 'servant.' Understand me as a serving man, with the same exterior and interior leading you to your truth. Go back to your truth. Walk on the straight path. I know myself as a real servant, and I do not accept the title' sheikh Nabhani,' which I never know. And Almighty Allah says to a thing "be" and it is,

⁽¹⁾ Feidh Al-Qadeer, Al-Manawi (4/122).

whereas I cannot say that. If He will, His will is done. I do not see myself giving, and I do not become proud for such, for Allah has made me merely a servant. I do not consider myself better than any creature. It is obligatory for me to serve my enemy. This is my tradition, for all the creatures are dependents of Allah, the closest of them to Allah is the most beneficent of them to his dependents.⁽¹⁾

Deed of Tribulation

Almighty Allah says: *{ A. L. M. Do men think that they will be left alone on saying, " We believe", and that they will not be tested? We did test those before them, And Allah will certainly know those who are true from those who are false.}* (Sura Al-Ankabut: 1—3), and the Prophet, prayer and peace be upon him, said, " If Allah loves a servant, He tests him."⁽²⁾ And (pbuh) was asked, "Who of the people are the most tested?" He said, "The Prophets, then the most similar and similar."⁽³⁾

And our master, may Allah be pleased with him, said:

1. "My joy lies in being tested, and I like to serve whoever harms me. I do not harass his self, but his ignorance. All the world is created by Allah, so do not make your hearts cruel to anyone."
2. "I do request from my Lord that whoever harms me, not be harmed by The True, but, rather, restore such to Him. By Allah, I want to serve him."
3. "I am never content that someone be distressed because of me."
4. "I am not harmed, save by the unhappy ignorant. I do I invoke Allah so as to be the cause of his happiness."
5. "I assure whoever praises, or dispraises, me that neither his praise, nor his dispraise, affects me."
6. "The latest divine names I adopted are two names: The Clement and the Patient."

⁽¹⁾ Masnad Abi Ya'la (6/106), under number: (3370)

⁽²⁾ hu'b Al-iman, Al-Baihaqi (7/145), under number (9786)

⁽³⁾ Sahih Ibn Habbab (7160) and added, " The servant is tested as per his faith. The servant is continuously tested until he walks on the ground devoid of sin."

7. "I do not see in this World and the Hereafter save tribulations."
8. " The tribulations are our perfections" { *That which is on the earth We have made but as a glittering show for it, in order that We may test them- as to which of them are best in conduct*} (Sura Al-Kahf:7).

That has been his conduct. He neither becomes angry for himself, nor avenges, but, rather, treats indulgently whoever ill-treats him. He has been extremely indulgent and merciful to an amazing extent, so when he hears about someone dispraising him. He smiles and says, "I am with him against the Nabhani, whom he envisions. By Allah! This Nabahani they are talking about I will do to him more than this if I am in their shoes: I will chop him in pieces," meaning the imperfect image envisioned by whoever dispraised him, and if he really knew him, he would befriend, love and follow him.

He does not treat people as they are, but as he is. He ignores the detestation of his detester, and finds excuses for him. He treats him indulgently to restore him to Almighty Allah. He, may Allah be pleased with him, said: "The strong person does not blame the ignorant weak one." Therefore he, may Allah be pleased with him, neither complains about who ill-treats, nor punishes, or blames kindly, but finds excuses and treats indulgently who ill-treats him. He becomes deeply moved for the ill-treating person, not from him and invokes Almighty Allah for him. He never speaks about his treating him indulgently, and ignores his error. He sees in the ill-treating person a cause for his elevation, and learns a lesson from him indicating "This is how I am. Do not be like me!" He beseeches Almighty Allah not to harm whoever harmed him, or make someone distressed because of him. Glory to Thee my Lord

{They said, Allah preserve us! No mortal is this! This is none other than a noble angel!"} (Sura Yusuf: 31). He, may Allah be pleased with him, differentiate between the Mohammedan friend of Allah and the Non-Mohammedan one. The Mohammedan friend of Allah does not supplicate for revenge on anyone, and the ignorance of the ignorant makes him more clement and forgiving.

He, may Allah be pleased with him, said, "By Allah my sons! I am one of the people who never see good except with the tribulations. And only tribulations defined me and made me a servant to Allah, and made me

testify that no one in the existence but I was humbler than him. The True made me know that I am His servant, and He tests us with the good and evil. Tribulations are those which give affluence and mercy. Whoever loves me must be patient, for all good comes with patience. By Allah! I have not seen good except with patience. This world from its beginning to its end is but a home of tribulation. The son is a tribulation. The father is a tribulation. Wealth is a tribulation. Science is a tribulation. Tribulation made us know that we are servants, and made us know that if we are bestowed with some perfections, such belong to it, and not to us {*Such is the Bounty of Allah, which he bestows on whom He will: And Allah is the Lord of the highest bounty*} (Sura Al-Jumu'a: 4.)

All such matters are true when the humiliation is directed to him personally, whereas if the sanctities of Almighty Allah in religion and honor are violated, none of the people is faster in response than him, or more intense in wrath.

The evidence of being subjected to an ordeal

A. The two telegrams:

He, may Allah be pleased with him, said, "The latest of the great tribulations was that fourteen of those reckoned to be of the religious sciences and scholars community, dispatched two telegrams to Adib Al-Shishkli, President of the Republic of Syria, demanding to rid the country of Sheikh Mohammed A-Nabhan. The text of the first one included: "People are swearing fealty to sheikh Al-Nabhani as a Caliph." And the second one included: "Save us from the Kishani⁽¹⁾ of Syria, sheikh Al-Nabhani." Adib Al-Shishkli still remembered the telegram of master Al-Nabhan, may Allah be pleased with him, which he dispatched to him

⁽¹⁾ They meant by 'Kishani of Syria' to alert the government to the revolution danger, compared with the Kishani of Iran, who was an Iranian authority and participated in Musadaq revolution. He died on 13/3/1962.

following his election as president of the republic, for he, may Allah be pleased with him telegraphed to him" We do not agree that Adib Al-Shishkli becomes President of Syria." Therefore he was interested in the matter, and ordered to conduct investigation on the matter. If the content of the telegram was true, he would avenge if he found the means for such. So he sent two Ministers to Aleppo to clarify the matter..!

It became evident that none of the allegations was true. When Aleppo Governor sent telling our master Al-Nabhan, may Allah be pleased with him, that he had investigated on the allegation of those who demanded his execution, may Allah be pleased with him, and found no grounds for their allegation. He, may Allah be pleased with him, ignored his knowledge of such, for the man who adopted clemency and patience, and realized such with absolute resignation to Almighty Allah, did neither rely on himself, no on anyone, but entrusts himself to the will of Allah. And he often repeated:

If you are observed by the eyes of Providence,

Sleep for all the concerns are safety.

He, may Allah be pleased with him, is preserved if he closes his eyes, for he is confident in Allah, who never sleeps. He neither panics, nor becomes indignant, or avenges. He, rather, resorts to his secluded retreat whenever a matter takes him unawares and harries to pray, weeping and humble imploring: MY Lord, My Lord.

I wish you sweeten whereas life is bitter,

I wish you are content while people are wrathful.

I wish we are on good terms,

And all between me and the Worlds is wasteful.

And if your affection is true, nothing other matters,

And all that above the earth is but dirt.⁽¹⁾

He, may Allah be pleased with him never paid attention to the turbidity of water-wheels as long as the spring was clear. All that he did to those

⁽¹⁾ These lines are attributed to the poet Abi Firas Al-Hamadani, who died in 363H.

informants was that he supplicated, in their names, for them after the five prayers. He never retires at night, except that he forgives all the creatures.

Sheikh Mohammed Lutfi, may Allah have mercy on him, Director of the House of Sharia Sciences Development at Al-Kaltawia, asked him once: Those are envious people, why do you supplicate for them? He, may Allah be pleased with him, responded: "You say envious people, whereas I do not say envious. Most of my benefit comes from the envious people and enemies. The True powerful and glorified prepared them to refine, discipline, educate and make me a servant of Allah. I am neither a servant of my father, nor of my mother. They introduced Oneness to me. I consider my humility a true humility, which gives me my servitude."

Then some of those came apologizing, and one of them said, "My execution is licit, for I signed the telegram."

He, may Allah be pleased with him, responded, "You are forgiven!"

He, may Allah be pleased with him, said, "The salaried sheikhs alleged that I requested to be proclaimed a Caliph. May Allah protect me from being like such!"

B. Are those the thieves?

At the night of the moon eclipse, the elite of Aleppo sheikhs gathered in his house, Among them were sheikh Ahmed Al-MAsri, sheikh Mohammed Al-Jabrini and sheikh Bashir Haddad. As sheikh Mohammed As'ad Al-'abji stood to deliver a speech, there was knocking on the door: it was a police detail asking for our master, may Allah be pleased with him, and the thieves he had harbored!

When they saw the gathering, they said, "Praised is the volition of Allah to these thieves!" They exited asking for supplication from our master, may Allah be pleased with him.

It became evident that one of his neighbors was monopolizing the sale of ghee in his house without license from the authorities, and thought that those people were intending to steal from him. Thus the criminal is always scared. The next day, the informant's wife died and he, may Allah

be pleased with him, went to him and paid his condolences! When the condolences days elapsed, the neighbor moved from the house, for he could not endure the sheikh' forgiveness and his condolences on the demise of his wife. His deed caused his departure from living near our master, due to his intense shame and regret of what he did.

C. The usurping farmer and the verdict of Aleppo court of justice:

He, may Allah be pleased with him, inherited from his father a valuable farm. The farmer thereof claimed that it belonged to him after fifteen years. He, may Allah be pleased with him, was summoned by the court to perform an oath, and he refused to come. Then he followed that with supplies and cloth to the farmer and his family, so Aleppo court of justice issued a resolution ruling to reject all the suit-cases filed against sheikh Mohammed Al-Nabhan, for such would lead to the greed of swindlers in his generosity.

Similar to that, one of the farmers denied his ownership of a thirty-four thousand Syrian pounds irrigation pump, and that was a large amount at the time, which was deposited with him, and he left it to him without litigation. The lawyer was astonished of his deed, may Allah be pleased with him, and said to him, " By Allah! If there had been a Messenger after our master Mohammed, pbuh, I would have said, 'You are the Messenger of Allah!!'"

D. A pigeon in the boiler's chimney:

A neighbor of his harmed him deliberately by dropping a pigeon into the chimney of his house bathroom. The boiler exploded without casualties the household members. It was said to him, " My master, this is the deed of our neighbor 'X.' He responded, " I like to intercede for him on the Resurrection Day!"

His leadership traits, May Allah be pleased with him

- a. Unique personality.
- b. Domination and strong decision.
- c. Extreme vigor, and he often repeated:

Since childhood I disdain whatever is mean.

And I have a vitality that had been and is still here,

I bequest extremely high objectives,

To have my hermitages above the building floors.⁽¹⁾

- d. Giving opportunities to his opponents to state their opinions without nicety at the expense of the Right, or relinquishing the Shari'a constants and controls.
- e. Rare courage.
- f. Giving money willingly and altruism.
- g. Seizing opportunities to venture and consolidate the positions.
- h. Foresight.
- i. Consultancy, praying for good council and surrender to Allah to him were the strongest causes delivering to Allah.
- j. Be ahead of the people to what he wanted them to execute.
- k. Distribution of work.
- l. His serving the creatures with the annulment of the ego, and attributing the bliss and bounty to Almighty Allah.
- m. Desire of martyrdom.
- n. Veracity in word, deed, state and morals.
- o. Politeness in everything and with everything, even with his opponents.
- p. Wisdom in every disposition.
- q. Strength of the state, light and charisma.
- r. Strength of the scientific argument and eloquence.
- s. Punctuality.

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⁽¹⁾ The two lines are from 'A'iniyat' Abdelkareem Al-Jeili.

Chapter Three

(for this workers should work)

- 1. The Man of attitudes**
- 2. Al-Nabhani, the man of generosity**
- 3. What about the 'Karim' farm?**
- 4. With nomad Arabs taking religion lightly**
- 5. And what do you know about the Montana?**
- 6. Long Live Sheikh Mohammed Al-Nabhan!**
- 7. In Aleppo National Hospital**
- 8. News of his visit, Allah be pleased with him, to the lunatic asylum**
- 9. His treatment of farmers**
- 10. Impudent Wedding Party**
- 11. The mixed sports parade**
- 12. 'Ain Al-Mubarak**
- 13. How did he, Allah be pleased with him, build mosques?**
- 14. Islamic Development Society**
- 15. The Shari'a Science Development House.**
- 16. His care, Allah be pleased with him, about women**
- 17. And he had not forgotten the youngsters.**

1. The Man of attitudes

On examination, one is either honored or humiliated. And when one is afflicted with an ordeal his real value will be revealed. Some people will be, then, like moving sand, go with the wind. Others are gobbled by a whale or driven dead offshore by the waves, and others are lost in the desert like camels with no herder; whose main concern is to make others live in mistrust and lies while some others are like precious jewels. They plow the sea to save and guide those who are lost in the sea and are on the brink of drowning and perdition.

This was the trait of Seyiduna Al-Nabhan [RAA]; whenever Syria is choked by a disaster, affection or severe trial, Syrian scholars and of all the wholehearted citizens hurry up to him for a solution, and to hold the ropes to keep the tent of Right fixed.

Syria knows well the the man of Right who subdued the darkness and wrangled with falsehood for almost thirty-five years and did not weaken or submit. He remained the unique leader who knows no fear, or care for reproaching in the way of Right. He is indeed a man of incomparable bravery he safeguarded Muslims whenever they faced a danger. While some propagators evade crises to protect themselves, he faces and puts them off. He did not pleased to see some scholars leave the country in distress times, and was always eager to gain martyrdom. He says, "A ten years old person will not die in nine"!

In spite of this rare courage, he never inclined to form a political party; or a political organization; or use one of the existing parties as a front. And he never permitted a party-man to take advantage of his Call or Way. Nor did he try to make a revolution or a coup d'état; he never tried to cause death for any person. All his attitudes come under the head line of the Islamic Politics such that some people said that al-Sheikh Mohammad al-Nabhan is a politician rather than a mystic (sophist)! They have overlooked the essence of the Islamic politics⁽¹⁾ and ignored the history of the great mystics and their heroism in the jihad in the way of Allah such as Al-Izz ibn AbdAssalam, Salah Eldden Al-Ayyoubi, Abd Al-Qahir Al-Jazery, Umar Al-Mukhtar, the Imam Shamil Al-Naqushabandy, the ottoman sultan Mohammad Al-Fatih the conqueror of Constantine and many other heros. All the attitudes of Al-Seyid Al-Nabahan [RAA] were those of a man who either puts an end to an injustice or to uncover the truth, or to do away with a sedition, or a degradation of morals. Of these are that:

- 1- He [RAA] closed the markets of Aleppo fifteen times, one of which was a sign of mourning for the death of late sheikh Muhammed Saied Edlibi. The rest were protests against ruler's acts in various issues.
- 2- His name [RAA] was on top of every telegram sent by the scholars to the rulers of the country, be it an advice, a criticism or a demand.
- 3- He [RAA] put an end to the conflict between Al-Shaab and the Watani parties in Syria and reconciled between them. The

⁽¹⁾-**Linguistically**, *siyasa* (i.e.politics), derives from the Arabic verb (*sist*,: e.g. *I gave orders to subjects – of do, and do not*). And the Arabic *siyasa*: is the acts of a horseman. It is also as in the Sacred Tradition, "*If I considered that My slave Remembers me oft-times the I would attend to caring and looking after him; and I would be affable to him and talk to him.*" Also the Prophet Mohammad (PBUH) said, "*The Israelis were ruled by their Profits*". Refer to Musnad Abi-Ya'ala, (11/75), No. 6211. That means they Looked after them as princes and governors do with their subjects. **Terminologically**, it is to undertake something in order to promote it. According to this definition *siyasa* means looking after the benefits of people and their country to the best standard. It includes providing ones *necessities, needs* and *requirements*. However it has two trends: humane or inhumane; and according to Shary'aa or contrary to Shary'aa. What concerns us is *siyasa (politics)* that is based on Shary'aa Foundations drawn from the: do's and do-not's; meaning justice, equality, public service, wisdom, benefits beyond the common-weal. As such, to know it and apply it are a must. It is not the policy of possible techniques through cunning, cheating, lying, dissembling, gambling, and instigating the powerful against the weak.

- 4- conflict almost lead to a massacre between the youths of the two parts. This case was reported in bold type in news-papers.
- 5- In the year 1952/53, news went around that Rushdi Keekhia, the prime minister and head of the Shaab party intends to declare a secular regime in the country. The reaction of Al-Nabhan [RAA] was that he wandered about in the market places of Aleppo calling people that, "If no body volunteered to kill Rushdi Keekhia then I will kill him myself". Not only that; he even went to the quarter where the prime minister lived and there he said: "I will fold his ribs and tread on his head with his shoes." Rushdi heard that, and went to him in the mosque, apologizing. He denied his intention and determination, and said apologetically, "Seyidi, put your shoes on my head".
- 6- In 1957, he [RAA] organized a riotous demonstration in Aleppo. All people came out, demanding the killing of a non-Muslim soldier, called Abu Shilbaya, who underestimated the messenger of Allah [SWT] in a newspaper. The government abstained from handing him in. Had they did, the angry people would have torn him to pieces. Unless the government representatives and the government reach a quick solution then a massacre would break-out.

There, the government sent a delegation to negotiate with Alseyid Al-Nabhan [RAA]. So he [RAA] set off till he reached the fortress; and there the demonstrators carried the car that took him there. After he got off and ascended to the balcony of the government palace known as the Saray, which overlooks the masses, the wrong doer was led to him where he confessed his guilt, and declared his regret and repentance. So he [RAA] signed to people to disperse, then he released the man.

- 7- In 1957 he organized a great demonstration for the scholars in support of the Algerian revolution. One of those who took part, Shaikh Muhammad Muneer Haddad, the orator of the mosque, told us saying, " Seyiduna [RAA] and I set out in an assemblage of Aleppo scholars and notables from the grand mosque of Seyiduna Zakaria in Aleppo towards the Directorate. The governor was supposed to deliver a welcoming speech but he slugged. There was silence and disappointment for that. There

- 8- Seyiduna [RAA] shouted at the governor and said to him, "Stand up, coward!" The governor stood up instantly and humbly said, "I beg your pardon, Seyidi." and he delivered the speech.
- 9- In 1959, Jamal Abd-Al-Nassir, president of the Unity State of Egypt and Syria at that time, visited Aleppo and demanded a get-together with Seyiduna [RAA] at the guest-palace. But Al-Nabhan, after the rule that 'knowledge should be sought and not should it seek people; and, Praise the rulers who stand at the doors of scholar and shame on scholars who stand at the doors of rulers'⁽¹⁾. He declined the request of Abd Al-Nassir. He wasted for Abd- Alnassir to adopt the tradition of "Praise the rulers who stand at the doors of scholars" because when rulers come to scholars the result will be a go-together, a listening and benefitting, but what happened was that the vice president Abd Al-Hakeem Aamir dissuaded the president.
- 10- A similar case was that which happened when he [RAA] once travelled to Damascus in reply to an invitation from the Association of the Syrian Scholars, accompanied by late Al-Sheikh Muhammed Abd-Allah Al-Shami. Al-Sheikh Al-Shami availed himself of that opportunity and went secretly, to the secretary of the Syrian president, Shukri Al-Qawatly. The president abolished all his appointments to be free for receiving Al-Seyid Al-Nabhan. But when al-Sheikh Al-Shami came to inform Seyiduna [RAA] of the appointment he shook suddenly saying, "Am I to go to meet Al-Qawatly? Shame on scholars to stand at doors of rulers! If al-Qawatly wants me to see me he should come here. But I am not going to him!"
- 11- During the federation between Egypt and Syria, a ministry of Youth Affairs was innovated. At that time Syria was the Northern Region and Egypt was the Southern Region of the United arab Republic (UAR). Egypt guested one hundred-fifty Syrian youths in Summer. One of the Syrian delegates drowned at the Alexandria coast, but the Egyptian authorities did not

⁽¹⁾- That is a tradition initiated by al-Imam Mohammad ibn Idirees al-Shafi'ee, when the Khaleefa al-Mamoon summoned him to his palace; he answered with this sentence: (Knowledge is sought, it shall not seek learners.) So al-Mamoon came to him with his attendants.

12- expedite the delivery of the dead body, and were contented by informing the youth's family through the aforementioned ministry and told them that the deadbody can only be dispatched in an airplane. But as soon as the news reached Seyiduna [RAA], he got very angry and told Al-Shaikh Mohammad Abd-Allah Al-Shami to prepare a telephone call for him with Jamal Abd Al-Nassir. The answer back was a question, "Who wants him?" Al-Sheikh Al-shami answered, "Tell him this is Al-Sheikh Al-Nabahani from Aleppo." They said, " He is in a meeting at the Council of Ministers. Would you talk to Hakeem Aamir?" Al-Sheikh Al-Shami said, " Seyidi, this is the Field Marshal on the line". He [RAA] replied, " You talk to him. I will not speak to the Field Marshal. Let him inform Abd Al-Nassir this, " How come that we send you our children alive and you abstain to send them back dead?" Aamer replied, " Shaikhi, the corpse will be with you in two hours." Actually, the dead body arrived in two hours by a special airplane.

13- In the year 1967, 'Jaysh Al-Shaap magazine', which was issued by the Syrian Armed Forces published an article written by Ibrahim Khalass titled, "Allah and the heavenly religions are but embalmed dummies in the museums of history!!"

The whole country flamed up with rage and the scholars took an honorable attitude in Aleppo, Hamah, Damascus Hums and the rest of the Syrian towns. The government perceived the serious situation and sent a delegation to negotiate with Seyiduna [RAA]. My late father who saw and heard what had happened to the delegation with him [RAA], said, " They were three ministers, the director of intelligence service and the governor. He [RAA] spent an hour, threatening and intimidating, without offering the delegation a drink of plain water for hospitality. His servant, late Haj Mustafa Suroojy⁽¹⁾ wanted to offer them tea for hospitality, Seyiduna [RAA] asked him, "What is this?" Al-Haj Mustafa replied " This is tea for the guests, Seyidi". He, [RAA] said, " Hospitality is offered to gentle people, but these are disgraceful people; don't offer them anything!! I swear that if Allah ordains me, I will fight you with armies of

⁽¹⁾- In another report it was Al-Haj Abd-Allah Iz-zu.

mosquitoes and gnats. I do not kill our soldiers because they are our offsprings, but I will kill your women who put on makeup and are half exposed, (i.e. ho are unveiled and nude); and I shall shoot every seventy men of you with one bullet!!” Then the meeting was over but there was an expectation of a catastrophe. He [RAA] left to Boedir village to map up an action. The government propagated a deceitful faked rumor that he was killed. Only five days later the affair came to an end on June 5th., the relapse of 1967.

Al-Sheikh Muhammad son of Al-Haj Ali Al-Nabhan told us saying, "In 1967 when one of the criminal, heretics in Syria named Ibrahim Khallass wrote that “Allah, religions, feudalism and capitalism are just embalmed dummies in the museum of history!”. There, he [RAA] was the destructive lion, who stood up to say that among Muslims there are men who are ready to raise its banner and defend it.

This call motivated the people of Aleppo, rather Syria at large. The heretics quivered in horror. My (late) father came to him and broke into tears, and said to him, "I am worried about you from them. I would rather if your attitude towards them is a more docile." He [RAA] replied with a non forgettable speech, "O Hajj Ali, I would feel ashamed if Allah sees me fearng other than him. I fear nothing other than Allah. Because He alone is capable of doing what He wills. (Only Allah is to whom belongs power and majesty).

14- Another president called for secularism. He [RAA] sent a telegram on behalf of a group of scholars which included and expressed their disapproval. He gave lectures in the mosque in which he revealed the disadvantage of secularism and showed its malignancy and that it works towards the nullification of the role of Islam in peoples life and in the administration of the country. However the crisis moderated when the constitution stated that the president of the republic shall be a Muslim.

15- One day it was said to him that the president wants to pay him visit. He said, “Then as he enters through one door I will go out through the other”.

This incident was also mentioned by late Saeed Hawwe in his book “Hathihi Shahadati” (This is my testimony and experience) pp 104 – 109 where he was speaking about the permanent constitution in

Syria. We cite hereinafter what suits this occasion. He (bless is soul) said, “The provisional people’s assembly drafted a constitution and it was presented for general deliberation; and it was announced that it would be forwarded for a public vote! I read the draft and felt the hazarded because the constitution was secular! And I found that some action should be done and it should be carried out by the Syrian scholars; but people feared the regime greatly; and I had to tear up the panic complex.

But Syrian scholars have a natural disposition for cautiousness. So, how can we make them adopt a united political attitude? And who dares to be the initiator? It was extremely difficult. But after having decided to go on, I drafted a communiqué to the public about the ongoing deliberation on the constitution, and prepared a brief advisory opinion thereupon before my attempt to convince the scholars whom I can persuade to sign on both. What concerned me most was to have one of them sign. Nobody in Syria was more stouthearted in Aleppo than Sheikh Mohammad Al-Nabhan (bless is soul). The reply of the Sheikhs of Aleppo was belated for some days and then it was handed to us by someone together with the fatwa and memorandum signed by about thirteen sheikhs who are the senior sheikhs of Aleppo. It was the name of the sheikh Al-Nabhan that encouraged them to sign⁽¹⁾.

He [RAA] also had other honorable attitudes that we have not mentioned yet.

2- Nabhan of Generosity

Generosity was a characteristic that had caressed his life [RAA] to the extent that he became one of its sources that does not surcharge itself in watering its environs, nor reduced by other visitants. His doctrine there was: O, Bilal, disburse and never fear poverty from the Lord of the Throne.⁽¹⁾

⁽¹⁾- Sa'eed Hawwe: “Hathihi Shahadati” (This is my testimony and experience), p 104 and sfter.

⁽¹⁾- (Al-Mu'jam Al-Kabeer) "The Grand Dictionary" (1/340) No. (1020).

He, [RAA] said, " My wealth = not mine⁽²⁾. Your wealth has become dear = your wealth is strength not for your; your wealth has despised = your wealth is abjection.

He means: No glory to those who keep their wealth by anxiety and miserliness; and no humiliation to those who offer charity. He also said, "We and what we have are his; we and what we possess are zakat. It never occurred to me to keep even one Syrian piaster. To me, money is like a shuttle that enters this way and exits that way;" i.e. to help those who are in need of it. So he didn't have personal money. Rather, he is the treasury of Muslims and others. He feels happy for donating or favoring, his hands never retrogressed from munificence and expenditure, and he used to look after widows, orphans, needy people and his relatives. People in need of favors come to him frequently and he supplies them with what they need: he helps this to get married, settles the debt of that; builds a house to another, despite the fact that throughout his life he had never owned a house to live in. He would favor needy people than himself and family; and does not discriminate between Muslims and others in charity; in adoption of the Divine precepts. He never turned his back on a beggar even if he knows that the beggar was a liar or a fake, in adoption of the morals of Allah's Messenger [SAAS].. "Give charity to beggars even if they came on horseback"⁽³⁾ and, "Give them subsistence, on the probability that they are truthful".

He does favors, and say, " Do favors to those deserving or undeserving. If it they deserved, it is alright, otherwise be yourself qualified to give."⁽⁴⁾

He never accepts a gift from anyone until he knows the sincerity of the giver. He [RAA] said, " Our job is to give people, not to take from them. and not to accept a gift until we know the sincerity of the giver. We have to honor our neighbor; rather, our enemy if he be in need.

He never attributes donations to himself; he rather attributes blessings to the Bless- giver [SWT].

That was his practice in all situations. He has a long history in lending money to people. He never say to the borrower "write me a receipt of the

⁽²⁾- That is to say: he has no money.

⁽³⁾- (Muwata Malik): (2/996), No. 1808.

⁽⁴⁾- (Feidh Al-Gadeer): (1/533).

debt; or swear by Allah; or bring me a gurantor. He only writes the borrower's name in a register in front of him, with a [X] sign before it. If he repaid the loan he would accept it, otherwise he would forgive it without claiming. Here is his rule for lending. He says, "If you decided to lend any worldly thing, then consider, if your preference to money is more, then do not lend anybody anything; because later you will be ashamed. But if your preference to the essence is more, then lend people and draw two lines under the lent thing. If the loan is repaid to you, then take it, otherwise never claim it back".

He did not object to fixing a repayment period. And he used to grant debtors a delay without a precondition; adopting the principles of the Messenger of Allah [SAAS].

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The year of drought and famine:

In 1958, Syria suffered dusty, dark weather for three years; and the Badiya was inflicted with intense drought and aridity, in which most animals perished, and their prices plummeted, to the extent that the price of a sheep was two Syrian pounds⁽¹⁾, and camels remained as skeletons in their kneeling places. He, [RAA], gathered the dignitaries and the wealthy, and reminded them of the nomads' plight. As his habit in every project he shared with others, he offered all that he owned. Some of his words to them: "Charity is preferable to optional pilgrimage." So, a lot of funds were raised, and women even donated their jewelry of gold and gems. He, [RAA], ordered the purchase of thousand tons of flour and dates, and formed committees for distribution.

Sheikh Omer Al-Malahifji, one of those in charge of distribution, told us saying, " He, [RAA], ordered the distribution to be as follows:

First: One *keese*⁽²⁾ (sack) of flour and one sack of dates for each family.

⁽¹⁾ Someone, rather, sold it at a quarter of a pound. When he was asked why did he do so, he answered, "I have no fodder for it. It will die soon."

⁽²⁾ *Keese* is a slang word for sack.

Second: A Nuzul⁽³⁾ sheikh shall be given twice a family share, and tenfold to the kin's sheikh. The reason for the variance in shares was due to the difference in their requirement for supplies to be offered to guests.

The giving included the plighted Badia of Abu Kamal city on the Iraqi border, up to the outskirts of Hims. It dispatched with famine and saved lives.

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What has Rikan Al-Marshad, Sheikh of the 'Anaza kinsmen, said?

He, [RAA], said, " When the distribution truck reached the 'Anaza Sheikh, he wept a lot, then he laughed! There he was asked, 'Why did you weep, Abu Tarad, and why did you laugh?' He answered, 'I wept because you are my guests and I have nothing to offer to you, neither a goat's trotter, nor a green-branch of plant. And I laughed because I understood that still there are Believers, who think of other Believers, and Muslims who think of other Muslims'."

That was a job which even the state failed to do at that time.

1. He, [RAA], gave his son Abdullah sixteen thousand Syrian pounds to buy wheat seeds for sowing. A few days later, a man named Abdulrahman Al-Abiedh came to him, and expressed his need for exactly sixteen thousand Syrian pounds. He, [RAA], ordered his son to pay the money to him as a gift.
2. A mosque-establishing committee from Al-Qusier village, a suburb of Hims city, came to him. He said to them, "I have no money to give you, but follow me to my house." He came out with rugs from his house as gifts to their mosque, and kept only mats in his room and said, " I long for the Prophet- Companions' life!"

⁽³⁾ *Nuzul* is a term given by Badia people to part of a kin.

3. The son of his brother Sheikh Mohammed Ali Al-Nabhan, told us, saying, " Five hundreds of his sheep, [RAA], were brought to Aleppo, and he ordered the agent to sell them and bring the price. One of his two sons said to my father, Hajj Ali, " O Uncle! Tell my father to deduct for our sustenance part of the sum!" So he said to him, "O brother Abu Ahmed, is not the Zakat-Obligation so and so? So you give even more than that, but allocate a share of the price to your sons." He, [RAA], answered him, " This is your Zakat-obligation, you miser! Whereas our Zakat is that what we and all that we own are for Almighty Allah." His eyes [RAA], watered, and he took out of the table that was in front of him several letters, and said to Haj Ali, " I should not have shown them to anyone, but..." Then he took one letter of them and said, " How could I sleep and I have letters from needy Muslims? This is a widow whose old house collapsed, room by room, such that she and her children live in the kitchen. How do I leave her and she is in need of building a room?"
4. He, [RAA], spends all he has; and borrows to grant. One of his feats, [RAA], was that he used to inform those around him that money will be brought to him the next day, from the revenue of wheat, or cotton..etc; and whoever was in need, let him be prepared. This affair was known among people. And whoever suffered from poverty, used to go to Sheikh Al-Nabhani. So you find him [RAA] sharing everybody their concerns. However difficult a problem may be, it was easy to him, as long as it can be solved with money. One of his sayings, [RAA], "By Allah, my sons, If I have had pounds to the number of tree-leaves, I would distribute them between you."
5. Once, a man who was threatening to kill his paternal uncle came to him. His paternal uncle made his daughter's dowry too expensive for him. He, [RAA], paid the full bride dowry, and reconciled them.

6. His late servant Haj Mustafa Surugi [BHS], told us saying," Someone who was in need of forty thousand Syrian pounds came crying to him. At that time he had not even forty piasters. He made him cool down, and hosted him. In the morning, he, [RAA], borrowed the sum and donated it to his guest!

If such events did not happen every day, they occur every week, for he, [RAA], was the heir of the "borrow on me" rank, which was that of the Messenger of Allah, pbuh [SAAS].

Once, a friend of his, Haj Fawzi Shamsi, asked him," Seyidi, has Almighty Allah assigned you to borrow and grant people?" He, [RAA], responded, "Wouldn't you, Haj Fawzi, praise Allah who showed you this rank, of which you were only hearing?"

I heard him, [RAA], saying," Yesterday I computed my debts, and found them a million Syrian pounds. Then he said, "Just like a million camel-droppings!"

His debts amounted to one million and a half Syrian pounds, which was a large amount at the time. He received the proceeds of his farm-harvest, and he honored most of his debts.

I saw with him [RAA] a ledger wherein four hundred poor families were registered, to whom he distributed supplies and clothes, especially in winter, Ramadan and the two Eids.

In the Qurban Bairam, he used to sacrifice forty and fifty of cows and sheep and divided the meat among people, not discriminating in his giving, between the grown up and the minor, or the male and female.

All that further to what he, [RAA], offered daily to guests in his house, and in the mosque; two meals, according to the Prophetic Tradition and the sequence thereof. It is important to mention that he, [RAA], used not to eat from the Zakat, charity and aid money that he receives, nor does he feed his sons and daughters from that.

The man who had rejected the mundane affairs throughout his course of practice and behavior, had taken such mundane affairs rightfully, when he came out to people, and given it to them rightfully. He never reminded anyone of his favors nor mentions grants. He never gave credit to himself for whatever he had given, for he testifies that the giver and taker is Allah, the Almighty; and that he is merely a tool.

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3. What about the 'Karim' farm?

To the north of the road leading from Aleppo to Damascus, an elevated farm was located, which was known as the: Karim farm. At its center, there was a spring for irrigation, and was replete with fruit trees. The place was tested for a long time with its owner and his distracted friends, and was notorious for diversion, swapping and drinking, as well as all that was against morals.

The time came for Seyiduna, [RAA], to decide something with which to erase the darkness of that suburb. He went out there in a group of his merchant friends, and sat at the familiar place frequented by the impudent persons. In a few minutes, a woman came asking for permission to speak to him. He, [RAA], listened while she was whispering and weeping from the act of her husband, the place owner. He, [RAA], insinuated to those around him to buy the Karim farm, and they did so in four shares.

As from that time, the Karim Suburb became one of the centers of his call; and to this day, it is a home for the righteous, as well as a recreation for the pious. It was also transformed from a house of prevarication and falsehood, into an expansive abode of guidance and light. Then the first owner thereof repented, and became a pious man, and he, (bless is soul), died a few months prior to publishing this book.

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4. With nomads taking religion lightly

One of his friends, [late] Haj Hassan Hadhri, (bless is soul), told him that he went to the tribal villages south of Aleppo in Ramadan, and saw some nomads in a village having coffee in day-time, and said to them, "You are in Ramadan!" They said, "What is Ramadan?" He said, "This is the month of fasting." They said, "What is fasting?" He said, "It is the duty imposed on you by Allah, and was brought by Seyiduna Mohammed, pbuh. [SAAS]." They said, "Who is Mohammed?" And their chief added, "Is it the one they call Hammoud?!" When Seyiduna, [RAA], heard all that, he went out to the people of that village, and guided them and taught them religion. They returned to Almighty Allah⁽¹⁾.

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5. And what will explain to you what the Montana is?

'The Montana' was the name of a night-club in Aleppo, which was constructed after the latest French style in the Middle East. Would the upright ardent person keep silent about the Montana night-club?

He [RAA] ventured an act that neither raised sedition, nor deepened a wound. He called those around him to purchase the building, and offered all that he owned at the time, despite the exorbitant price of the building. Only a few days elapsed before a great celebration was convened at the Montana, wherein his voice, [RAA], was raised with the call for prayer 'Allah is Great.. He, [RAA], announced from there that the building would be the Furqan Mosque. Then the entire quarter was named Al-Furqan square. A minaret was added to the mosque and it is now one of

⁽¹⁾ This was narrated by Sheikh Rajab Al-Heib, from Haj Hassan Hadhri, [bless is soul.]

the most important and developed squares in Aleppo; and its mosque is one of the most renowned and most beautiful.

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6- Long Live Sheikh Mohammed Al-Nabhan!

There were four places, which he, [RAA], used to visit for exemplary and consultation: the grave-yard, the hospital, the lunatic asylum and the prison.

Omer Al-Malahifji, the prison preacher at that time, told us, saying, "One day, he, [RAA] came on a visit to Aleppo prison. It was an outstanding day, wherein the forgotten and deprived prisoners saw good omen, and amassed in a great demonstration inside the prison. Welcome speeches were delivered, and their cheer at the time was, "Long live Sheikh Mohammed Al-Nabhan!" Some prisoners repented at his hand, and Almighty Allah relieved some of those condemned to death with the blessing of his supplication.

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7- In Aleppo National Hospital ⁽¹⁾

In a ward of the National Hospital thirteen patients were hospitalized; two of whom were Christians, and they were not given due care!

One of them said, "Do you want the doctors to care about us?" They responded positively. He lifted the telephone receiver and called on Seyiduna Al-Nabhan, [RAA], and complained about their condition! He, [RAA], answered, "I will be with you in half an hour."

⁽¹⁾ Sheikh Ali Omer Mohammed Al-Wisi reported this narration, and said, "I was with Sheikh Mahmoud Fajjal at the iron door, and a man wearing a tarboosh stopped us and told us this narration saying, "I was hospitalized in the National Hospital...etc

He, [RAA], arrived there, and was surrounded by the doctors while the patients sang, "*The full moon has risen upon us.*" He distributed money among Muslims and Christians alike⁽²⁾. He, [RAA], ordered one of his followers, late Haj Muhsin Bwadigji, to deliver to the person who had called him supplies for a full year!

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8-News of his visit, [RAA], to the lunatic asylum.

The lunatic asylum was located in "Dwairinah" village. He, [RAA], said, "I know a person for exactly forty years. His name was Sami. He was pious, pure and upright. He was of the most good-looking and fair people. He used to see the Messenger, pbuh [SAAS], in his dreams, but he later on lodged with a maniac person, then with four maniacs! Then he came to me and said, 'I would like to stay with you as a servant.' I said, 'Until you abandon the company of the manics, and never go to any of them. Otherwise, it is impossible.' He said, 'Let us postpone that now.' I said, 'Impossible.' He continued to stay with them; so he became mad and was admitted into the lunatic hospital!!" Three or four years ago, I visited him there, and said, "Call Sami to me." I saw him at a distance, shouting (in a loud voice), and doing the acts of lunatics. He came and recognized me. I asked him, 'What is wrong with you?' He answered, 'This scene alone makes one crazy!' And he was right. The scene of lunatics is really disturbing. May Allah keep it away from us. It was he who made himself crazy. It was he who accompanied them. Two years ago, I visited him for the

⁽²⁾ He, [RAA], used to deal, in his giving, with perfect humanity with man as such, to return him to humanity, and honored the Non- Muslim to return him to primordial nature and truth, which guide him to Islam.

second time, and he did not recognize me for he was deep in madness⁽¹⁾."

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9- How he treats his field-hands

- With a government delegation for agricultural reform:

Three officials of the agricultural reform department came to him [RAA] to be acquainted with the way he treats fieldhands. On their way to him, they agreed that each of them shall speak about a different subject. But when they arrived, they were dumb-founded! He, [RAA], told them about their questions, and reminded them of what they had forgotten! He also added, " We provide our fieldhands with food, water and protection all the same, whether any of the crop remained, or not." They responded, " Seyidi! You are better to the fieldhands than us and than the reformation laws!"⁽²⁾

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10- Impudent Wedding Party ⁽³⁾

One night, he, [RAA] was in Ras Al'Ain village, north-east of Aleppo, invoking his friends. Near to them was a wedding party wherein sounds and voices were extremely high, coupled with prevarication and impudence. He, [RAA], sent seventeen fieldhands to the wedding makers, and advised them to address them nicely and politely, so that they may comply. When they arrived there, they informed them of Seyiduna 's request, who was never lenient in issues that undermine dignity. They answered them, "Tell the Sheikh that this matter is

⁽¹⁾ See 'A'fat Al-Solouk' chapter two of division four, and his prohibition, [RAA] to befriend the manics.

⁽²⁾ This narration was reported to us by Haj Ahmed Mohammed Al-Mas'oud Al-Halbi, a friend of Seyiduna [RAA]. In it, he mentioned that he was sitting with Seyiduna, [RAA] when the delegation of the Agricultural Reform department arrived.

⁽³⁾ It was reported to me by Haj Khalil Ibrahim Ahmed Mustafa: one of our brothers from Ras Al'Ain village, affiliated to Aleppo. He was born in 1943. He had a truthful company, and a good, blessed service for ten years.

neither yours, nor of your concern." A dispute broke out between the two parties, which led to a fight that resulted in injuries to both parties. Among the party of Seyiduna was a man called Salih Ismail, from Umjurein village; who was hit a blow in the eye that pulled it out of its socket. He carried it in his hand, and went to Seyiduna, [RAA], who took it in his palm and replaced it in the socket saying, "In the Name of Allah," and it regained its previous condition. Such was one of the Mohammedan inheritance conformities (for whatever was a miracle to a prophet, may be a wonder for a Divine Curator, on condition that no challenge exists), that Seyiduna the Messenger of Allah, pbuh,[SAAS] replaced the eye of Seyiduna Qatada, [RAA], after it was pulled out. However, Seyiduna , [RAA], was dissatisfied with the action of the fieldhand whom he had ordered to observe wisdom and good advice. When they saw that he was angry, they could not stand that, and escaped from the village to Aleppo, and were self-exiled for over a month; then returned and repented⁽¹⁾.

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11- The mixed sports parade

Haj Ahmed Mohammed Al-Mas'oud Al-Halabi, a companion of Seyiduna, [RAA], reported to us saying," It was officially decided to convene a co-sports parade (by the two sexes) in an event that was unprecedented in Aleppo. He, [RAA], initiated a phone call to the director of education, then with the minister, but only deaf ears were turned to him. At the time specified for the parade, the masses of players and spectators, from both sexes, were surprised with the arrival of Seyiduna to the stadium field, with some men, I was with

⁽¹⁾ Caution: This narration was stated in another wording in the previous edition. After examining and verification, what we have written above became apparent to us. Please, observe that.

them. The spectators were frightened, the parade stopped and silence prevailed. He did not go back until the people dispersed, without conflict.

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12- 'Ain Al-Mubarak

Haj Sha'ban Khalaf, proxy of Seyiduna , [RAA] for his farms, reported to us saying," In 'Ain Al-Mubarak, there were two water courses for irrigation, to the North and to the South. The village farmers disagreed: Those cultivating on the Northern course closed the Northern course that irrigated the farm of Seyiduna , [RAA]. Not only that, but they struck his fieldhands and looted their weapons! When he, [RAA], came and listened to what had happened, he mounted his horse, with me behind him, until we reached the assailants' houses. Suddenly we were fired at from all sides. I took cover behind his back, [RAA], and bullets were repelling from his honorable chest. Then he dismounted; and when they saw him unharmed, they approached him apologizing, and returned the looted weapons!!

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13- How does he, [RAA], build mosques?

We will be satisfied with narrating this example. Egypt's Endowment Minister, Sheikh Ahmed Hassan Al-Baqouri, visited Seyiduna , [RAA], in Al-Kiltawiya, at the time of his engagement in re-building the Kiltawiya mosque to its present situation. The Minister asked him, "Does the state help you in building?" he, [RAA], answered him, " No!" He spent a week with him then returned to his country, from where he sent money in three batches, to the values of thirty thousand, fifty thousand and

eighty thousand Syrian pounds respectively. Each time he, [RAA], endorses the check with the phrase: "To be returned, with thanks." And ordered to be sent back to Egypt! He, [RAA], said commenting:

" Our brother in Allah Al-Baqouri thinks that we return the checks because of its small amount. And if he gives us all his government's funds, we will not accept it, because their money is suspected of being mixed with wine and usury; and this is a house for Allah, it should not be built save with pure money. The narrator said," Seyidi! Give me the money, and do not return it!" He, [RAA], answered him," May an evil eye inflict you! It came from him and goes back to him."⁽¹⁾

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14- Islamic Development Society

He, [RAA], initiated, with a group of his wealthy fiends and students, a great Islamic project named (Islamic Development Society) in Aleppo. And if you review the objectives he had drawn, as well as the tasks he had achieved, he would remind you of the Muslims' Treasury House.

A founding body, and administration members thereof were elected⁽¹⁾. When the society was founded, he [RAA] made a grand ceremony on the eighth of Rabee-al Awal, 1379H, corresponding to 29.7.1960. Its center at that time was AlKiltawiya Mosque; then it moved to Al-Assrawiya

⁽¹⁾ The nephew of Seyiduna, late, Haj Hussein Ali Al-Nabhan reported this narration and said," We were with Seyiduna,[RAA], in his room just before the call for Friday prayer when he received a letter from Sheikh Hassan Al-Baqouri (in Egypt), including a check of eighty thousand Syrian pounds. He ordered to return such. I said," My master! Give it to me instead of returning it." He answered," May an evil eye inflict you! It came from him and goes back to him!"

⁽¹⁾ The members of the founding and administrative body were: Haj Fawzi Shamsi, chairman; Haj Sabri Fakhri, honorary chairman; Haj Mohammed 'Ajam, deputy chairman; Haj Abdulatif Abu Dan, secretary, Haj Mohammed Shabariq, treasurer; Mr. Abdulwahab Al-Suba'ii, member; Sheikh Mohammed Abdulla Al-Shami, member; Ustaz Mohammed 'Ata Salim, member; Haj Mohammed Mahmoud Bazinjki, member; Haj Nasser Abdulhamid Nasser, member and Haj Ahmed Al-Sagheer, member.

Building, nearby Khan al-Wazeer, between the Castle and the Grand Umawe Mosque.

Its most important objectives:

- a. Assuming social and benovelent deeds required by the community, like collecting the funds of Zakat and alms to be given to those entitled, helping poor individuals and families, as well as employing those capable of work.
- b. Undertaking provision for orphans, employing them and providing for their families, until the orphan becomes capable of assuming his duties towards himself, his family and society.
- c. Caring for the homeless juniors of poor families, and directing them towards good morals and useful deeds.
- d. Founding homes for old and the disabled people, wherein they are lodged and preserved from misery and deprivation.
- e. Assisting poor blind persons, and help them to learn the Qur'an by heart and lead a better life.
- f. Establishing hospitals for treating the poor and others.
- g. Repatriating moneyless aliens to their home-towns.
- h. Establishing centers for civil rehabilitation and workshops for employing the unemployed, to provide stable revenues for the society.
- i. Founding of schools, clubs and kindergartens, for poor children and others, to guide them towards goodness and ideals.
- j. Combating all forms and shapes of begging, and up grading the standard of such a category.
- k. Raising a generation that believes in Allah, proud of being Muslims, provided with correct Islamic culture, striving hard to achieve progress to their nation and homeland, strong in their souls, minds, bodies and morals, who love and tolerate the citizens.

1. Forming religious scientific units, that draw their principles from the Glorious Qur'an and the tradition of our great Messenger, pbuh, [SAAS] as well as the life-accounts of the Orthodox Caliphs and righteous ancestors [RAAH].

Work committees of the society:

To guarantee the smooth flow of work, the following committees were formed:

- a. Two committees for fund raising, each assigned to a part of the city. Their task is collecting donations from benefactors, the Zakat funds, and to deposit such in the society's treasury.
- b. Procurement committee, concerned with purchasing the society requirement of food stuffs, etc. as well as selling the surplus thereof.
- c. Health committee: It is assigned to investigate about patients, who come to the society seeking assistance for treatment and medication.
- d. Cultural committee: concerned with managing the society's cultural center, and assumes all callings for benevolent and honorable deeds.
- e. Planning committee: Assumes setting of plans, which the society intends to execute, submit such plans to the board of directors, covered by reports showing their opinion on such.
- f. Research and Investigation Committees: these are three committees. Their task is to examine subsidy applicants, investigate their conditions, write reports in the form of data, in the light of which assistance will be provided or denied according to the competent committee which estimates the monthly subsidy, pursuant to the general situation of the family.

- g. Information committee: Its task is the issuance of all special bulletins so as to make the public acquainted with the society-objectives and activity aspects, as well as organizing the necessary schedules and forms for the requests necessitated by the society works.

Total works and projects assumed by the society:

First: In the field of benevolence services:

- a. Care of poor families: The persons benefiting from its monthly subsidies amounted to (5317) persons after one year from its establishment; found in one thousand and six hundred families distributed throughout all Aleppo quarters.

Out of the statistics conducted by the society investigation committees, it was found that, among these families, there were 83 disabled persons, ranging from crippled to paralyzed or blind; and 403 widows shouldering the provision for weak off-springs and small children; and the rest were modest families, barely at subsistence level.

There were cash supports given in emergency cases, as well as seasonal helps and gifts in the Eid days, from which such families benefit.

- b. The sacrifices project:

In realization of the honorable Prophetic tradition, which is within the rites of Almighty Allah; and, desiring that the poor and deprived shall, at least once a year, find the taste of meat and ease; and thus feel equal to the wealthy in the joys of the Eid. For the sake of all that the society adopted the sacrifices project, and called the benefactors to contribute. It received rapid responses. The number of beneficiaries of sacrifices' meat in the first year of this project amounted to three thousand families, at a rate of three kilograms for each family.

Second: In the field of culture, science and industry:

- a. The society established a sewing workhouse for the poor orphan girls under the name of (Female Vocational Training Foundation), where they lodged (140) female students. They learnt sewing, knitting and all types of female crafts, coupled with important lessons in jurisprudence, Prophetic life-account and morals. And they were offered food, medication, clothing and all other necessities. The course duration therein was two years. A Shariite Vocational secondary school for girls was established in his later years of his life [RAA]. This institute still exists.
- b. The society gives each graduate a sewing machine to work on at home to help her family through her work and effort and raise their standard of living.
- c. During the summer vacation the society opens centers in the most important quarters of the town, to teach the Holy Qur'an and jurisprudence to the students of public and private schools. It also holds evening classes during the school-year for the same purpose: to teach the workers whose jobs do not allow them to receive lessons during day-time.
- d. The society held an exhibition for its technical products in the *Fair for Industrial and Agricultural Production in Aleppo in 1966*, and was awarded an appreciation certificate from Aleppo governor. It also held an exhibition for their technical products in *Damascus International Fair*.

Third: Health works:

- a. The society established a poly-clinic that provides examination, and gives free medications to the poor.
- b. The society insures blood transfusion, x-ray and laboratory analyses to the patients and disabled.

- c. Referrs cronic cases of surgical operations of needy persons to private hospital at its expense.
- d. The number of the patients treated by the society, in 1962, amounted to (2301) patients, and that figure escalated next year to (4787) patients.

Fourth: Social services:

- a. The society combats begging and homeless wandering by touring in the society cars for three hours daily to conduct the combating work.
- b. It sends faking, professional beggars to the courts of law for trial.
- c. It sends the aged of them to senior-citizen accommodations through the public prosecution, according to the rules.
- d. It deports the aliens of them to their countries and villages.
- e. It assists the dependents of beggars taken to court or to senior citizen accommodations, and warrants them sustenance.

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15- The Shari'a Knowledge Awakenning House:

We have mentioned that he, [RAA], since his stay in Kiltawiya in 1347 H, used to look at the mosque yard and say, " I do see over there a Shari'a school, and students putting on white turbans! Do you see that?" No sooner has he, [RAA], finished building the mosque in its current situation, than he started building a two-storey school. The classes started in 1384H, correspondent to 1964. Then he constructed the third floor, and it became a three-storey building. Two years prior to his demise, [RAA], he bought some adjacent houses, and constructed two floors adjacent to the mosque court-yard. He built the kitchen, a restaurant, a swimming

pool, and a water closet on the ground floor. He allocated the second floor as dormitories for the students.

The words of Seyiduna ,[RAA], were realized thirty-seven years later. The Kiltawiya name, a Turkish word meaning, "Flowers hill", matched in meaning with the students of religious knowledge in their white turbans! Thus making Al-Kiltawiya the city of knowledge, and the Azhar of Aleppo.

The school conducted its studies in six classes, according to a unique system of spiritual education and instruction. It acquired the leading position through its curriculum and fruition. The student therein was provided for in all aspects: food, clothes and travel expenses. He does not need to go out of the school for other than necessities, or in the Spring two-week, or the Summer one month vacation. If the student completed the six years, and learnt the Holy Qur'an by heart, he would be qualified to join Al-Azhar University, or any other university.

As for the expenses-budget of building, teaching and students' care, it was one of the projects of the Islamic Development Society, which he, [RAA] established (until the Society was nationalized in 1984). The school is still busy with students; and is increasingly expanding. It is the abode of those desirous of science and knowledge from Syria and the outside. It contributed significant services by graduating throngs of Imams, orators, teachers, researchers and university staff.

Impact of the Nabhani Shari'a Knowledge Awakenning House:

The significance of that unique school magnified, and people headed towards it from everywhere. The (late) son of Seyiduna Ahmed Abu Farouq, [BHS], told me that around three thousand students submit their applications, and we accept ninety only.

The Kiltawiya graduates now occupy most jobs of Aleppo mosques and schools; and hundreds of them work in the Gulf States, as well as in Islamic centers in Arab and foreign countries.

The Kiltawia graduates, those experimented with its sciences and ethics, *have signs on their faces*, they are overdressed with radiating awe, tranquility and decorum. Their lights are like beacons, and their religious sciences are outstanding. They are crowned with politeness and modesty. They disdain all signs of fanaticism, extremism and exaggeration. They do not instigate sedition, and do not intervene in what does not concern them. If one of them attended a gathering, he becomes its leader. If you are favored with a group thereof in some place, they would reinstate in your memory the first batch of the honorable Companions, and Prophetic family-members [RAAH].

I asked Seyiduna , [RAA], "Seyidi! It occurs to me that the Kiltawiya knowledge students are angles." He, [RAA], answered," They are not angles, rather, they are superior angles!"

The knowledge student he, [RAA], wants:

1. He should quest knowledge that leads him to Almighty Allah, for the sake of Him [SWT], the Cherisher and glorified, in order to apply it, not for a mundane purpose from which to make a living, or to attain prestige or high positions. He, [RAA] said," Whosoever quests religious knowledge for making a living, may Allah deprive him of such! Whenever man quests religious knowledge, he should do so for the sake of Allah."
2. He should intertwine knowledge with behavior. And seeing to purify his soul by calling it to account.
3. Should adherence to politeness. He, [RAA], said," Let nine out of ten, of their learning be politeness, and the rest religious knowledge. Or let

4. ninety-nine percent be politeness, and the remaining part religious knowledge."
5. Should march on the road of (knowledge, work, sincerity and denying worldly resourcefulness and strength) and resorting to the resourcefulness and strength of Allah.
6. He should not attribute knowledge to himself, and should not consider himself better than others.
7. He should take religious knowledge with adoration, and who does not adore his teacher, will never acquire knowledge.
8. Perseverance in nocturnal orisons at least half an hour prior to dawn. He, [RAA], used to say, "Perform two units of prayer, and not more than four; then sit down to quest knowledge, for this is preferable to absolute optional prayers. The religious knowledge student should only perform two correct and proper *Raka'as* (units of prayer), then call upon Allah. After that, he should study his lessons. I do not permit him more than that!" Imam Al-Shafi'ee said, "Questing religious knowledge is better than optional prayer."
9. Feeding on lawful food..etc. He, [RAA], said, "The lawful bolus directs you to the Holy communions."
10. Wearing the garment and turban and decorate them as the ancestors used to do. He, [RAA], said, "We want religious knowledge students to be polite, bearded and wearing turbans."
11. Lead a rough living. He, [RAA], said, "Tell them to be tough."⁽¹⁾
12. He should not like the mundane living, nor strong lust to women, and he should not be enchanted with them, but he should honor them, because the Messenger, pbuh, [SAAS] advised Muslims to do so.

⁽¹⁾ Part of his advice, [RAA] to (late) sheikh Ayoub Mohammed al-Fiyadh, the principal of the Ahmedia Shari'a school, Khalidia, Anbar province, Iraq.

13. He should implement whatever he learns. He, [RAA], said, "Implementation is the objective of knowledge, for knowledge is the foundation, and implementation is the building.
14. He should revise his lessons a lot. He, [RAA], said, "the real litany of the knowledge student is to review his lesson, because the world's weapon today is knowledge, and we surpass them by politeness. He should review his lessons prior to, and after, the class. This student will march faster, and become a scholar, so as to understand the religious knowledge and teach people, young and the old, Muslim and non-Muslim."
15. He should implement Shari'a on himself and his family, for the scholar's balance is his family.
16. And about reading sophist books, he, [RAA], said, "I do not consent for the religious knowledge student to read sophist books without having a link with the reference⁽²⁾..

A disciple must, in the practice state, adopt the decorum of Shari'a, as well as the morals of the way, so as to produce the profound realities from both; and realities are not produced by other than a decorous, moralistic and spiritually energetic disciple.

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16- His care, [RAA], for women

Islam is a religion for both men and women alike. It warrants to women eternal happiness and dignity, same as it does to men. The Muslim women of today will have their hearts beating when they hear, or read about the Life of Female Companions. They find themselves puzzled and lost in careless societies, which simulate Islam to them as

⁽²⁾ The link is that he should make the reference in his imagination.

hell, or jail. These societies open to them the doors of a civilization that neither vitiates an imperfection, nor proscribes a taboo. Sometime, they may be forced to follow that civilization. He, [RAA], would not have neglected half the society, but bestowed on that half its significance, in compliance with the command of the Messenger of ¹Allah, pbuh,[SAAS] and emulating him. It was reported that Seyiduna Abu Sa'eed Al-Khudari, [RAA] said," Women said to the Prophet, pbuh, [SAAS], "Men have defeated us towards you!" i.e. they occupy all his time. " Pray, name a specific day for us to sit with you". So he assigned to them a day, in which he met, preached and commanded them"⁽¹⁾. So he, [RAA], scheduled for them two lessons at the mosque on Saturday and Wednesday mornings, and a lesson for women teachers before Friday prayer. They attended his lessons completely veiled from head to foot.

While he delivered his lesson, he would let his next of kin, and (Maharim) i.e. relatives with prohibited degree, sit closer to him. He would not allow bringing boys above seven years of age, and if the sisters brought their young daughters with them they must covered heads, even if they were very young, so that they grow up feeling familiar with the veil.

Sheikh Omer Al-Malahifji, one of his close friends, told us and said, "I asked Seyiduna, [RAA], "Seyidi, I ask you by Allah and Seyiduna Mohammed the Messenger of Allah! Are you permitted by the Messenger of Allah, pbuh,[SAAS] to teach women?" He [RAA] answered me,"Woe upon you! O crazy man. By Allah, I was commanded by the Messenger of Allah, pbuh,[SAAS] to do so. Had it not been that the Messenger of Allah, pbuh,[SAAS] commanded me

⁽¹⁾ Sahih Al-Bukhari (1/50) No.: (101)

would not have taught women. Do I sit with women? Women or the beardless? To me that is beyond disbelief." However he did not allow any man to teach women at all! And he, [RAA] never missed them a lesson, and never delegated any of his followers or friends to do that, for fear that he may incline! We found a recorded lesson of his [RAA] the text of which is as follows, "I have never trusted⁽¹⁾, neither a man, nor a woman; till now,! So, keep this in mind, so that no one tells you lies and say that the Sheikh allowed... No, my daughters! I have never delegated such to anyone at all."

There was a house that he prepared for ascetic women, who were fully dedicated to Allah. Those who left urban homes by their relatives, or desired seclusion from people, and resorted together to one house close to the mosque. They were employed in education, or tailoring, and feed themselves '*halal*' food from their endeavors, and attend lessons.

He opened for girls a school with two lines: a two years' course vocational line,⁽²⁾ whose most lessons were vocational, with the requirements of Shari'a education; and a Shari'a line, where curricula of the Shariite intermediate and secondary schools. Both lines were included in the activities of the Islamic **Awakening** Society. Both lines, attend to teaching religion, Arabic language and family management. Throughout thirty years, thousands of women were lucky to be educated here. If you saw them going and coming in full Shari'a attire, you would say, "This is religion, and this is honor and modesty. What an excellent educator sheikh!

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⁽¹⁾ He means with teaching women, and Allah is all knowing.

⁽²⁾ It was the same institute established by the Islamic Awakening Society, to which we previously referred.

17- And he had not forgotten the youths

He, [RAA], initiated the establishment of five kindergartens after having educated pious female teachers, who will instill belief and virtue in children. Seyiduna, [RAA], likes active, playful, not the lazy, simple child. He used to say, "The child is perfect, and his behavior is playing." He prefers the names preferred by Allah and his Messenger, and does not accept the modernized and pre-Islamic names. He does not like excessive spoiling of children. He used to say, "The spoilt child, mostly, grows up impolite." He advises to have children raised on politeness, Islamic attire and good manners.

He demanded parents not to force their children against their inclinations. Those inclined towards industry, or agriculture, shall not be forced to join for example, the Shari'a schools. Almighty Allah says: {**To each is a goal to which Allah turns him**} (Surat Al-Baqarah: 148)

He, [RAA], humbled himself to children and played with them.

Examples thereof:

1. What was told to us by Al-Haj Sha'ban Khalaf, one of his agents in his farm; he said, "Seyiduna, [RAA] visited us in the village. When we were performing prayers, my little daughter 'Aishah, took the opportunity of his prostration, [RAA], and climbed on his back and took sweets from a wall-cabinet. He did not raise his head from prostration until she dismounted. And, she repeated her act in the second *Raka'a* (unit of prayer); yet he was glad of her act.
2. Sheikh Hamza 'Abbas Mahanna⁽¹⁾ said to us, "I accompanied him, [RAA], to an invitation with our brothers in Aleppo, and a four-year old girl came to him. She read *Al-Fatiha*, and recited poetry in his praise. When she finished, she approached him to kiss his hand,

⁽¹⁾ A friend of Seyiduna, [RAA], in Felloga.

3. but he refused and said," I do not shake hands with women." She said," My mother made me a boy." He, [RAA], said, "You are a girl."
4. (Late) Ustaz Hassaan Farfoti said to us," We were with an adorer of Seyiduna, [RAA]. A four- or three-year old girl came to kiss his hand, but he did not give her his hand. I was amazed at that, but did not speak because, according to Shari'a, touching her does not negate ablution. He, [RAA], turned to me and said,"O Has-saan, if I give her my hand to kiss, it will reported the people as have kissed his face, and they perhaps will say(a young girl kissed his hand.)
5. The father of a child who was raised by him, seeing his son tucking up his sleeves for ablution, said, "Do you want to be, against us, of those who perform prayers?" The son answered," You abandoned prayers, and whoever abandons prayers is an accursed. Do you want me to be like you?" So, the father repented, became of those who perform prayers, and sent a letter to Seyiduna, [RAA], thanking him for taking good care of his son.
6. Sheikh Othman Mohammed Omer Al-Wisi told us that Haj Ahmed Mohammed Mas'oud⁽²⁾ said to his little daughter, who was seven years old at that time, "Kiss Seyiduna's hand". When she wanted to kiss his hand, he, [RAA] did not give it to her, and said, "No, till you become a boy."
7. Haj Ali Nasser Abdulhameed Al-Nasser, a graduate of the Shari'a Knowledge Advancement house in Aleppo, said to us, "I accompanied my brother Dr. Nofal on a day where he and his companions receive a special lesson by Seyiduna, [RAA], and I could not resist slumber. Seyiduna, [RAA], stood up, put off his

⁽²⁾ A friend of Seyiduna , [RAA].

8. cloak, spread it on the floor, and covered me with it. When I woke up, and found myself in his cloak, I pretended to be asleep, desiring the blessing thereof.
9. He, [RAA], said, "I raced with the son of Haaj Fawzi Shamsi! This child will never forget that he raced with Sheikh Mohammed Al-Nabhan." The objective of racing was to conform to the child's mind and keep him connected to him.

Chapter Four:

Pearl of his Character (GBPWH)

His piety (GBPWH)

1. We have been told by Sheikh Basheer Haddad (GBH) who said: "A man died when he (GBPWH) went to condole relatives, he didn't walk over their carpet and said: " It has become asset of minor heirs.
2. We have also been told by Sheik Basheer (GBH) who said the government has confiscated twenty containers full of wheat from his farms, and hence regretted this deed to return them after days; he distributed the wheat among the poor as fear of being changed!
3. We were told by Sheik Rajab Alheeb who said: "One server of the mosque brought to him a carpet donated by a woman to be put in his private room for giving lessons, when he verified with the server on that woman interest about the place for the carpet, should it be in the mosque campus or in his room as he said to the server: "Make sure you are not dishonest! Did she tell you to put it in the room here or in the mosque? He answered: Yes, Sir, she said here in the room. He was so accurate sticking to donator condition.

His mercy (GBPWH)

1. I heard him saying about himself (GBPWH): "I am pure mercy, had it been my will, I could have said: Oh my Lord all of them are your servers, let them enter paradise! God will used to be my suns

When you love the reference, the reference shall love you more, you sleep by night and he does not sleep for you.

2. He used to fill in the water ditch in the mosque for the pigeon to drink.
3. I sat with the night shift worker. Alhaj Bakri Shoosha⁽¹⁾ who surprised me by a statement saying: I was on shift work in the mosque and the school and our master used to sleep in the mosque campus in summer and he pointed with his hand to where his bed was located, he got up-God protect him-at hours at night, he took the hose while I was observing. He filled in the ditch and returned. I said to myself that he -G.P.H- used to fill it by day for birds to drink. As per night, there should be something else, and the next day, I asked him-G.P.H- He answered: An ant was at the ditch edge in quest of water and afraid of falling therein due to the ditch soft walls, so I filled it for the ant to drink...!
4. We have been told by engineer Abdulkareem Bin Mohammed Aljalab of Aleppo. Who said: I was informed by the brother of our master-GBPWH- Alhaj Jameel Ahamed An'Nabhan who said :It happened for master to be in At'Towaim village, when some farmers came to tell him that a flight of grasshoppers had invaded the farms, so what could we do? He said to one of his farmers: (Bring to me one the grasshoppers). They got one, he held it as it was the queen of grasshoppers and talked to it saying: (Oh my daughter, eat from my arm and from farms of any neighbors because they are ungenerous and it satisfied, just follow God, when farmers got up next morning, they didn't find a single grasshopper.

⁽¹⁾ I understood later that was indication to custody.

5. We have told by Alhaj Khaleel Ibrahim Ahmed Mustafa of Alwggad clan (One of our master's farmers), saying: I was at Um-alasafer village, one of the villages that affiliates to our master adjacent to the Turkish borders, where two water pumps were set to pump water from Alkaboor, where one of brothers came to the village- being Alhaj Ahmed Shahda of Alfardoon clan as we had sixty mules for work that time. He hit one mule breaking it's hand with a stone while our master was there and ordered (GBPWH) digging a hole in the ground for the mule to remain with suspended hands so as not to be harmed until it's fracture be cured, and he said to Ahmed Shahuta: Go to the mule and ask it's pardon, because it prayed against and God accepted it's prayers as a day might come for your hand to be broken once you broke it's hand. Later, our master passed away and years elapsed when our brother Ahmed had a water project with a pump which he came one day to operate and it pulled his sleeve to twist his hand and then broken, when he shouted: you told truth my master, you told truth!
6. We have been told by Sheik Ay'youb Mohd. Alfiad (G.B.H) saying He-GBPWH- saw a person moving the wiper forwards and its head broken and said to him the wiper complains to me its misuse and taught him how to pull it and not push it forward. He extends mercy even to the objects.
7. I was once attending his meeting when Alhaj Fouzi Shemshi⁽¹⁾ said to him, Oh master you happened to say: I break their heads, as we never saw you breaking one's head. He GBPWH, replied :(I swear by God that if they fall down, I would protect them by my hand).

His modesty- GBPWH

1. I saw him-GBPWH-asking one person: Did you take ablution?. He said: Yes, hence asked him again: Have dried up yourself?. He said: No. He gave the towel, saying take this and dry up yourself. I saw him turning the timber slippers to one of his guests at home on his request to renew ablution.

⁽¹⁾ One of his followers-GBPWH- chairman of the Islamic Renaissance Society at Aleppo since its foundation and up to its nationalization in 1984.

2. I saw him, **GBPWH**-sharing the students of the Shariaa School in handling of timber from hand to hand for making doors and windows of both second and third floor at that school, as they were singing:

**Great is our Lord-had it not been for him,
we should have perished.**

3. I saw him -**GBPWH**-at Tow aim village helping his farmers in loading the plaster container on a mule and I carried it with him **GBPWH**.
4. I saw him removing plants from the water course in one village so as not to stop water flow.
5. He invited me and Sheik Yahia Ahmed Alfiyadh Alkabeesy⁽¹⁾ and at lunch time where there Were someone else in his house. He took

⁽¹⁾ Sheik Yahia Ahmed Abdalla Afiyadh Alkabeesy was born in 1939 in kabeesa city of Alanbar Province in Iraq. His father and family were deported to Alfallouga city in 1939 in 1941 and lived in a rich home of honor and generosity. He was since boyhood pure and decent. After completion of elementary school, his father joined Al Asfiyah School of shariaa in Alfallouga grand mosque until his age reached 14 years, he became distinguished. Among fellow mates, adding between coquetry and righteousness having good friends as he was free from carelessness and adolescent tendency. He was obviously surrounded by care. His uncle son Alhaj Jasem Mohammed An'Nabhan (**GBPWH**), even more he was of his close friends. Yahiaya used to travel toAleppo to the three summer leave there where he got so close to our master (**GBPWH**) or as close as the baby to his mother. As he told me about himself saying: I used to walk behind him holding a basket while he(**GBPWH**) was picking some withered leaves of the garden using scissors and I collect what he picks, when he said to me: **Oh Yahiya, stick strongly to the book** {Sura Miriam-12}.

That was up to completion of twelve school year at Afiyat Alfallouja, he was awarded by his Sheik Abdul Azeez Salem As'Samer'raie (**GBPWH**) endorsement but he didn't join government service and practiced trade between Alfallouja and Baghdad and Aleppo as he possessed a shop in Khan Ziroor in the textile market in Baghdad. Sheik Yahiya had a large company with our master (**GBPWH**) since he first saw him in 1953 without stopping. He (**GBPWH**) said about him :(Yahiya Shammam, this is Yahiya himself and he didn't pass away) Yes, he didn't pass away but present life was beneath his feet and behind him. He used to look after the poor and needy and mediation and reform between disputers, building mosques, helping students. He is considered one of one effect of our master (**GBPWH**). prominent figure of Alfallouja and a popular personality among people so that no one can feel weariness sitting with him. Whenever you meet him, he refers to our master (**GBPWH**).

Sheik Yahiya Alfiyadh lived for 75 years- ten of them as expatriate between Syria and Jordan following the American colonization of Iraq. Finally, he stayed in Amman and remained unconscious for 5 years and passed away at 8:00 Friday morning - Rajab 3- 1435 being 2-5-2014 and his funeral was in Amman where he was buried in Sabab Grave Yard.

6. us to the kitchen, lit fire and put on it a cooking pot containing “garnabita” until it was ready to put a dish and invite us as he said to us during eating: eat enough- eat enough while he was greatly happy and we were also very happy>
7. I was told by Sheik Ay’Youb Mohammed Alfiyadh (GBPWH), saying: I had participated with our master (GBPWH), students of Alkalawiyah, it’s teachers, servers of the mosque and the school in removal of ice accumulated in the plain and along the road from Alkaltawiyah down to the (Carpenters Cellar) Such work took hours to finish.

His Worships (GBPWH)

1. He takes his act of night prayers, one hour or more prior to dawn-passing that in holly Qur'an recitation and supplication and weeping as every night is (lilat alqadr) or the night during which prayers are accepted. He used to pray for the people calling God not to blame them, give them mercy and forgive them and lift their hardships. He does not sleep after until sunrise and prays.
2. He maintains ablution.
3. He fasts Monday and Thursday every week and certain days every month along with the first ninth and tenth of Month Almuhammad, six days of Shaw'wal, nine days of Dilhajah, foremost days of the Hijri year and Rajab first day.
4. He prays (Alawabeen) after sunset and conclude with (Absent prayer) for the passed away Muslims that day.
5. He prays (Tasabeeh) at times of the year e-g mid Shaaban night, (lilat alqadr) and closing days of Ramadan.
6. He never does something in advance to prayer, and maintains group prayers at home or in the mosque. He was known not to miss Aawn prayer since boyhood-GBPWH- ⁽¹⁾
7. If he goes to travel or for a feast and praying time comes; he calls for prayer and prays with the group.
8. If he comes to pray with the group, he says prior to getting into prayer: God is in front of the prayer, so don't forget God.

⁽¹⁾ This version was made by his son-in-law the martyr Sheik Muneer Basheer Haddad GBH.

Biography of his life (GBPWH)

1. He didn't possess a house or a car. Had he liked, he would have done, though he purchased tens of houses to others from the poor or rehabilitated for them.
2. He didn't marry except one and heard him saying: I have only one wife in my creed and I could just suffice with half a wife if possible. Another person heard him saying: My course is only one wife as he (GBPWH) does forbid more when necessary.
3. He never gets angry unless for Almighty God and in case he gets his face becomes red (GBPWH) and he may give a terrible shout to those around him, yet his anger quickly fade away.
4. He fully shares his during every Thursday morning as he had a barber who came to his house using the shaving machine, comb and scissors without razor blade.
5. He washes after shaving and does get into bathroom unless being wrapped and in case it is the next day, he rewashes for Friday, cuts his nails and read surat Alkahf (cave).
6. He (GBPWH) has been so complacent if he lends, sells or buys and never bargains any item⁽¹⁾.
7. He doesn't walk on any carpet with his shoes as the habit with the same people of today.
8. If he sits on a sofa; he doesn't put one leg over the others.
9. He doesn't insult, curse or pray against anyone.

⁽¹⁾ *Bargaining is the exchange of views between both seller and buyer over the price until they agree or disagree on the price.*

- 10.If he swears, he swears by the Almighty God and says: I swear by God or I swear by the Almighty God or I swear by the Lord of Alka'ba.
- 11.He prayed behind the bear-shaved person as he p[rayed following (Magthoob)⁽¹⁾.
- 12.If he fears a paper or a message including names or verses of Almighty God, he collected the cut piece in one basket so as not to mix with dirt.
- 13.He does attend with smokers or T.V program.
- 14.He never speaks but truth and he said :(I don't speak but truth and if I joke, it also truth and in wisdom. Joke is just like salt in food) His jokes were scare.
- 15.If he comes across a place where dominated by Sharia violation, he orders the driver to be faster and covers his face by his turban and says: (I observe the God anger falling like rain).

⁽¹⁾*Sheik Sulaiman Albakri in one of the famous righteous persons there, server of An'Nounan Mosque in Ala'amiyan Baghdad and this is not the mosque Sayed Abu Hanifa An'Noman Ibn Thabit (GBPWH), but another Mosque nearly-Late in his life, he stayed in Alfallouja in Irawq and died after more than 120 years of age and buried there.*

His Food (GBPWH)

1. He doesn't take more than two meals; one at midday and the other is a bit prior to or after (Alasr) as most of his food is type.
2. If he eats surprising food; he just vomited it when he returns home.
3. He drinks very cold water in summer and winter contrary to his case at first.
4. He does like coffee as he does returns if given to him, and he drinks light tea with lemon.
5. He likes milk in yogurt form and does not drink mixed with salt.
6. He doesn't eat quickly as he chews food very well and advise that.
7. He likes (the red water melon) I heard him saying: (This is indicated in a prophet saying that. (It washes the abdomen and excludes disease).

With his guests (GBPWH)

1. He sits with them at home or in the mosque, teaching them, feeding them, serving them and calling them for the right prayer.
2. He presents food twice and not uses affectation for his student or followers, as he who comes to test his generosity, he gives him the best food and he doesn't spend Zakat or Sadga but from his own money.
3. He encourages his guest to eat without persistence as he sometimes feeds him with his hand.
4. He does leave food until his guests stop eating as comity for them.
5. He(GBPWH), said :(If a guest comes to me, I see if he comes for myself, I slaughter an animal for him as I don't make affectation...since he only suffices with my consideration. But

otherwise, if he comes according to what he listens that An'Nabhani) is a generous man who honors people, I slaughter for him and offer him good food to be pleased).

Things he likes (GBPWH)

1. He likes songs praising the prophet as he didn't introduce the lute to Alkaltawiyah God hailing groups or others.⁽¹⁾
2. He listens to the holly Qur'an and praising songs entirely and weeps as his chest is humming like a boiling pot⁽²⁾ and he usually recites prior to dawn or after.
3. He loves his Sheik teachers and respect them until it was said that he kissed the hand of Sheik⁽³⁾ who said taught him perfection of reciting Qur'an as he once said to the son of his Sheik Mohammed Abi An'Nasr: (Oh Sheik Abdul Baset, I love your dogs because your father is my Sheik)
4. He cares for cleaning the mosque and the house and road leading thereto and says: (Whenever you clean the outer, you clean the inner.
5. He loves the organized garden and caters for its flowers as he picks up with his hand the dry or withered therein.
6. He checks time by his watch in seconds. His timings were according to (London) clock and never came late and he once said to the prayer announcer: (Don't call for prayer, call for praying!) We were told by Sheik Abdulgaer Sa'ood Khaleel Alaani of Fallouja in Iraq, saying: (I have been with our master (GBPWH) in

⁽¹⁾ But when was asked about the lute or drum, he approves without supplements.

⁽²⁾ It is stated in tradition that he (PBUH) be upon him when praying his chest is humming. As Sahila in (1/396), No: (971).

⁽³⁾ It was Sheik Ahmed Hemaidda An'alaser.

7. a house of one of our brothers of Aleppo, He(**GBPWH**) got one of his two watches from his pocket and said to Sheik Moneer Haddad **GBH**, take it to the watch mender to check it.
8. He was once invited to a house with an appointment of hrs 6:00 pm. And he arrived at hours 6 to one minute and didn't knock the door until the hour was exactly 6:00 pm.
9. His handwriting was clear as he likes the good handwriting and the type of his handwriting was "Al'taleeq"

The balance for the scholar is his family and our family is "Sunna" followers

He, **GBPWH**, said (The balance for the scholar is his family as an indication to know credibility of whoever tends to be a teacher or guide, we look into his family whether is compatible with "Shari'a" or he is just a lair?).

Most character of his home (**GBPWH**)

1. Clean house, simple furniture.
2. You can't see a woman as you may not hear hers or a child voice.
3. He doesn't allow male boys to accompany their mothers or sisters to his house.
4. His private room contains one bed and straw mat in summer, a carpet and warmer in winter, in addition to a library, a watch and telephone together with four boards with the names of the "Kholafaa ArRashideen" and a fifth board for the prayer (Alazeemiya) and a chair for shaving and another for orientation

with a photograph of the holy Ka'ba and the prophet holy campus, as well as a board for the whole holy Qur'an with two verses, one of them is *This lamp is found in houses which Allah hath allowed to be exalted and that his name shall be remembered therein. Therein do offer praise to him at morn and evening (36) Men whom neither merchandized nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due, who fear a day when hearts and eyeballs will be overturned (37)* (Annur:36,37).

5. In his room, he used to close both the door and the window so that he may not see or see women entering his house.
6. He, daily wakes up members of his family for the night prayers and doesn't allow them sleep until sunrise.
7. Dress of his wife is similar to his other women followers, being a black loose gown and it is so thick and not transparent along with a scarf that fully covers the face where the women can see through while her face can't be seen. Added to this dress are gloves up to the wrists and socks. He **GBPWH** was so careful to all that as he was so keen for his women followers not to be seen by anyone.

His Condolence GBPWH

If he follows a funeral, he sits to the side of the dead after his instruction as he **GBPWH** is covering his head and face by his turban and informs about the dead. When the dead parent group for condolences, he is leading to receive condolences from other people. When he returns to the mosque, he ordered reciting the whole book for the dead spirit and may

make it for three days and hence the dead relatives rerun once or more, as he committed himself to read “Surat Alfatiha” daily for spirits of his followers dead in particular and Muslims in general.⁽¹⁾

His Photograph GBPWH

1. He doesn't accept for his photograph to be carried or pendant. He is so jealous for both God and prophet even from himself.
2. I asked him on holding of his photograph, and answered that holder thereof shall be harmed.
3. I heard him speaking: "Why does he hold it? Ami an idol?!"
4. I have read statement in his handwriting on an envelope containing a number of his photo that: here is the photo of Sheik Mohammed An'Nahban and whoever takes one photo, shall endanger himself.
5. I listened to one of his recorded lessons: I don't accept keeping my photo by anyone even if my father returns from his grave, whoever keeps my photo must be punished.
6. He was informed in Heat city of Iraq that a man in Baghdad was hanging his photo to the wall, He GBPWH said :(This is a traitor!)
7. We were told by Sheik Othman Omar Mohammed Alwesi who said: "I heard our master GBPWH on Monday before sunset, when who giving a lesson to students he was asked about keeping his photos, he said: I don't accept for anyone to keep my picture and I wish that God forgives him.)

After the spread of the blessed photo into houses and places, and might even became business for photographers, here or there, it was impossible

⁽¹⁾ It was revealed by At'tabarni ibn Dinar of Abi Othman An'nahdi of a woman there from called Um Afeef, said: We acknowledged the God prophet when acknowledged women not to speak to man unless a relative illegal to marry as he ordered us to recite "Surat Alfatiha" for our dead people. Moja Alkabir (25/168) No. (410).

to control and whoever looks into it, gets a state that could not be described in words.

I have counseled his elder son Sayed Ahmed Abu Faroug **GBH** who said:” Has it not been that my father kept a drawing picture of the Grand Sheik Mohideen Ibn Arabi **GBPWH** and another picture of Mohammed Gholam Ad’Daghstani as he was saying about the later: (This has surprised my upbringing while I was still in my mother’s abdomen) and my (father got these two pictures from time to time, so it is possible to put his picture in the book, and accordingly I have been encouraged to put initially but I retreated pursuant to texts of our master **GBPWH** prohibiting and God is our success.

Section Three

Lights of custody

Chapter One: His Travels

Chapter Two :With His visitors from Iraq

Chapter Three: Dialogue with all the people

Chapter One:

His Travels

First: To ALhijaz: 1384H-1965 G

The pilgrim age travel had started from Aleppo to AL'aqaba by car, and there from by ship to Jeddah, as he took with him followers of two hundred as forty men and one hundred and sixty women.

-On board of the ship:

One of his companions GBPW, came to him and said: Sir, two scholars who knowledgeable and refined, want to meet with your honorable.

He GBPW, joined them where one of them said: Oh Shaikh, our personalities to Almighty Allah unless by paradise (Allah hath brought from his believers their personalities and property from guarantee of paradise- (At'Toba- 111)

He HBPW, said: (You have the right once you are owner, as for me and my personality, we are owned by Allah), when both scholars got silent!!

At Jeddah Sea Port:

Crowds of scholars of, prince and dignitaries were seeing him in, while the part trumpets werelaunched calling that: (Shaikh Mohammed An Nabhan and companions are the guests of the King) as the at was at the time of the martyr King Faisal ibn Abdul-Aziz Aal Saud(GBH)

-In the Holy Makka

We were told by Shaikh Yaseen ibn Abdurrahman Wese of Abu Dhuhur village in Aleppo country, who said: I had accompanied our master in his second pilgrim age in 1385-H and the honored Makka, the prince there got to him carrying Saudi Arabia Kingdom, composed of two and a half line and singed by himself, saying to him after welcoming: (You and your companions are our guests as I expect your response). He apologizes thankfully GBPW saying that I am a guest to the lord of this place and we are under hospitality of the king of kings. Then day went on when I heard our master GBPW stating what was conveyed to him by Shaik Or, Ma'roof Ad'Dwalebe who was considered by the king at that time and his advisor later, who said: When our letter reached the king, King Faisal GBH said to Shaik Ma'roof Ad'Dawalebe (Oh Shaik, I swear by Allah that those are the kings and ourself as no one could conflict against their kingdom) and in another version named one of Noaf Clan As'Saleh in Aleppo villages who was attend the meeting and heard the king saying: (I sear my boy that he is the king and I wish I had the honor of serving him).

He GBPW had hired a building of four floors making women in the higher floor and appointed boy of 12 years of age as a linkage between men and women and he was Shaik Mohd Ar'rshwani⁽¹⁾.

⁽¹⁾ One student of Dar An'Nahdaschool for Sharie'a science and after graduation therein, he took its administration for years and he had good company with our master(BGPW)

The travel, who said: No scholar or Shaikh in Makka who did not visit him in the building of his stay, including Makka Shaikh of Shaikh MohdAL'arabi At'Tabani, Shaikh Ameen Alkutobi, Shaikh Hassan ALmash'shat, SaikhMohd Noor Saif, Dr Shaikh Alawi bin Abbas ALmaliki, as he visted them back at their homes.

-During Towaf and thereafter:

He GBPW said: (I found the prophet's heart pendant at ALKa'ba as I found hearts of prophets and messengers pendant at the shrine Mosque.. The secret of the honored Ka'aba in the black stone, as he said that secrets of the holly Qur'an are in sorat ALfatiha!). He observed during his Towaf a black man pointing to him and shouting: (Laila, Laila)!! He was shadowed by cloud to and from rajm, or stoning, as he referred to htat matter GBPW in recorded lesson, being within the Mohammadan inheritance.

At Makka shire, in the place allotted for kings and princes, minister princes and attendants conferred there with him GBPW, when one Shaikh had initiated⁽¹⁾ saying: god messenger (GPtPUph) said... he said to back: shut up! He who says: God messenger (GPtPUph)said, does that by heart and tongue and does not shake hand with a woman! And hence he (GBPW) commenced explanation in elaborate speech to the attendance, who got talking to each other could life wittness such such person?!

When he(GBPW) returned to the building of his stay, his face was so red! And said: (My sons, this rank has been trusted to me by Allah so that I must protect and preserve.

⁽¹⁾ He was the Mufti of Aleppo at that time.

-With Shaikh Alawi bin Abbas ALmaliki:

We were told by Shaikh Abdullah Hadeed ALfaradi at ALfalluja grand mosque of Iraq saying: I happened to attend at holly Makka a meeting of our master, AnNabhan(GBPW) where a greant looking Shaikh came to us singing. The man appeared to us from Thanityat AL khider (PBUpH) And when he entered and gave greetings saying ih Shaikh, I sent to you greetings with the wind! He GBPW said: (I got that!) and they talked to each other for a time and then he got up and said: congratulations to you for accompanying this Shaikh, I beg your pardon Shaikh, I was impolite with you and thence he gave fairwell and got away!

Then I asked about the man, they said he was Shaikh Alawi bin Abbas Almaliki, Mufti Malikis in the Holy Makkah.

-With Shaikh Sulaiman ALwaiz at the Holy Makkah:

A blind Iraqi,Famouse for custody and living with in the shrine ALmadeena whom I saw within the shrine of the prophet during 1401-H_ 1980-G. Teaching his two sons dictationmoring his fingers over words and when he came across a mistake, he stops! And said do so and so. They had more honors(karamat) like his heart linkage with our master Abdulqader ALjailani GBPW, that he directs towards to encounter and those their monthes by that noble linkage, so that no one of conferees could talk other than him and when sat with sayid An'Nabhan GBPW at Makka, he tried the same with, but he Got silent and said nothing, as our master GBPW remained speaking while Shaikh ALwa'iz had nothing but dropping himself at the two feet of our master An'Nablan kissing them!

He then joined him GBPW to Aleppo and maintained to him his errant. He GBPW said: (No existence!!) and in another vesion: He came to us with AbdIqader and we faced him with ALqader(Allah).

Shaikh Ali Ahmed Masha"el wrote to us saying: I met with Shaikh Sulaiman AL-Wa'iz(GBPW) at the prophet shrine many times and I told him with this event in full and what happened between him and Sayid An'Nabhan GBPW, while he looking down impressed and said to me: say again to me and said: yes, yes, this was what occurred between myself and the Shaikh GBPW.

-In ALMadina ALmonaowarah:

He GBPW has hired two facing buildings, one to his companions of pilgrimage from Aleppo country. The other building, he allotted to himself and companions from from Aleppo itself so their member was equal to AalBadr: three hundred and thirteen pilgrims as later the member increased to become four hundreds- two hundred and sixty of them were men, while one hundred and forty were women, and he pledged not to walk there on with his shoes, we were told by Shaikh Omar ALmalahifiz saying: I request our master not to pull off his shoes and he replied me GBPW: we are not better than AL Emam Malek(GBPW)⁽¹⁾, I said: My master, ALmadeena streets are not as they were during days of AL Emam Malik as they are now asphalted and so he changed his mind.

⁽¹⁾ Emam Malek was known, GBPW for not walking within Almadeena ALmanawara unless barefooted to be polite with the God messenger (PBUpH).

What happened during the Holy facing?

He, GBPW went to wash, change his dress and perfume, and prior to his entering the prophet mosque, said to his companions: (My sons, here is the God messenger_ PBUH_ here is politeness- not Shaikhness nor hand kissing!) and he GBPW entered the prophet mosque through As'Salam door where all attendants stood up.

He proceeded towards the door honored facing receiving the face of the God messenger (PBUH) without touching the fence when one guard came to kiss his hand and said: (Master please preceded!) Contrary to what was used to the police. He GBPW said: (when I happened to be polite with the messenger (PBUH) the policeman was polite with me and said: master, please proceed).

We were told by Shaikh OmarALmalahifi who said: I looked to observe our brother AL Haj Abdul'lateef Abu Dan, dropped down unconsciously trembling! I took his hand and when he got conscious I said: I request you by God and Mohammed the messenger of God to tell me what you have observed of lights, and he said: I swear by God, Shaikh Omar that I saw God messenger (PBUH) coming out of his honored room and embarrassed our master An'Nabhan, as I could not know what happened there after!

About this reveal of facing, he was asked by Shaikh Abdulazeez As'Salem As'famarie of Iraq saying: Master, when our Master Ar'Rafaie GBPW during the facing event, he greets the Messenger of God(PBUH) and sang saying to our verses of poetry as follows:

When I saw away, I happened to send my soul

To kiss the grand on my behalf

As here is the state of bodies

Please give me your right hand to kiss.

The honored hand of the prophet (PBUH) was stretched to him to kiss and give homage in full so how was the case with you? He GBPW said: (It was higher and greater).

AS he also referred to the two verses, saying: (I say the state of souls, rather than the state of bodies). Next day was for women visit to the greater messenger PBUH by night, where the shrine was evacuated for them, when he observed a police colonel at one part of the place and shouted: Who's that? He said: Dear Sir, here is the room key of the prophet if you like to enter. And he GBPW said: (There is no veil between us and the prophet PBUH).

-Mohamaadan hospitality

We were told by Shaikh Ziyad_ the director in Dar Nahada ALoloun Ash'Sharia in Aleppo, who said: We were told by Master Hassan Earfuti_ one of our Master's companions to pilgrimage, that he heard our Master Nabhani GBPW saying: (in ALmadeenaALmonawara, our Master, the God Messenger got out to us along with our master Abu Bakr GBPW who was holding a dish of dates as he fed us there from by his honored hand and until now I find the taste of these dates under my molar tooth).

He_ GBPW, spent one month before pilgrimage and after at ALmadeena as there was no Shaikh who did not visit him in the building of his starry, including ShaikhIbraheem AL Lhatri, ShaikhAbdukghafur AL Abbasi, ShaikhEnaiat Allah AL Bukhari, ShaikhMohdBadrAalemof(Sharh AL Bukhari) book, ShaikhZakarya AL Bukhari, and he visited them back in their homes.

-A Visit to Albaqei

He GBPW, visited the people of ALbaqei and stopped at the tomb of our Masteress Fatima Az'Zahraa ALbatool GBPW and hence talked saying: I thought that I loved Saidah Fatima Az'Zahraa more, but I found that she loved much greater, as she was only calling upon me by: My son, welcome my son⁽¹⁾.

With Shaikh Abdulhasan An'Nadwi:

He GBPW said: (abulhasan An Nadwi came to me at Almadina ALmonawarah and invited me to his house).

We were told by Shaikh Omar Almalahifie saying: When our master GBPW, at morning he sat with companions around a water ditch to look there to and observe sand at and tree leaves, he hence stood and made ready cleaning its basin, ShaikhAn'Nadwi said: No, my master, it's our duty to lean. He GBPW, said: (Oh Abulhasan, the sophist is both clean inside and refined outside).

An'Nadwi said: Father, you answered to me he who said: Sophism and unemployment are twins. He GBPW said: (Sophism and unemployment are not compatible. An'Nadwi said: I thought that Sophist is lazy, but you now informed me that Sophist is the active peson truly. He GBPW said: (That was the one of pretense, as for the sophist it's nature).

⁽¹⁾ We were told this vision, Shaikh Dr Ahmed Ali Masha'il who said: My father went to pilgrimage with our master GBPW in 1965 accompanying him in his visit and heard about him what said.

-With the martyr Rasheed Karami the Prime Minister of Lebanon:

The martyr prime minister of Lebanon happened to visit our master GBPW during the Bairam at his residence, and sat with him similar to the student before his teacher! He presented tea to our master GBPW, who started to take from his hand and present to others! Karami requested a prayer from him saying: My master, we are within the holy land and the day is a fortunate day to God and your mouth is pure so please pray for us! He GBPW said: (For what may I pray to you?) he said: For your getting God victory Against Israel. He GBPW said: (May God not allow!) Karami said: Why? He GBPW said: (God hath no, is bully, his wife walk beside him semi-naked⁽¹⁾), when Rasheed Karami GBH stood up crying and after his return to Aleppo, GBPW, Rasheed Karami sent a delegation from Beirut expressing his message: I still get promoted from your speech during pilgrimage.

-Returning back to Aleppo

After he, GBPW spent fifty-five days in the holy land, he returned to Ash'sham country.

During the return by ship, He GBPW was informed that one virgin girl was infected by urine retention, and the specialist physician saw that she required surgery but could result into lack of virginity. He, GBPW said: (I lost my mind, I said oh, physician, take whatever you want, ten thousands... hundred thousand... how much you want so that this thing may not happen. He said No, Not possible! I got blind, I Got blind! Everything is easy in relation to this, I got out... when someone joined me and said to me: difficulty is over and there is no harm... I said thanks to God, and made a lesson as I was so pleased with Allah!).

In Aleppo, people prepared a procession for his reception, where scholars and noble person with more Aleppo people to a distance of twenty miles towards Damascus until rent cars got short in the city.

It was a great procession led by banners and drums rejecting his return GBPW. We were held by Shaikh Omar Almalahifi who said: (When we

⁽¹⁾ Locally the word means semi-naked.

came from ALHijaz and abort to reach Aleppo, we did hide from the procession, where I pray with him GBPW sunset prayer, and AL'isha prayer) connectively as his Godliness refused to lead that procession which even kings could not find he considered it against modesty to be so deceived and said: (I am God servant and do not like such acts... this is for you and not for me). After prayer, he GBPW noticed a rent ear being old and I took it with him as he said to the car owner: Take us to ALkaltawyah so that at arrival, we found no one in the mosque once all its people were with the procession! Such was his Godliness in his overall cases, being so jealous towards his god, creator and towards his beloved prophet Mohammad P+ PUpH, even from himself.

The crowd of reception joined us to AL Kaltwiyah where a celebration was made and extols God along with launching speeches and poems welcoming his return GBPW.



Secondly: To Turkey

He. GBPW, spoke about the countries he visited saying: civility is in Turkey, faith is inIraq and Egypt, Islam is in Syria, Syria is in Aleppo, and Aleppo is in Alkaltaiwiya)⁽¹⁾

We were told by sheikh Omar Almalahijji and Alhaj Omar Tatari At' turki his two companions in his travel,who said: We have been saying to him :Sir,Look at this beauty of nature,water spring,mountains and trees,as he never turns his eyes and says:My beloved Mohammad messenger of Allah PPUH: vision neither shifts back nor forward) [An'najm;17] and that was an indication from him GBPW to his companions so as not to be accupied by the picture rather than the creater than its maker. As for him, he dose not see other than his almighty Allah.

In the caliphate palace:

He welcomed by the governor of Istanbul and on his entrance to the palace, he requested him to sit on the caliphate chair as the governor

⁽¹⁾ He referred by that to the full and complete application of Islam and Allah is most Knowledgable.

said: The most liable person to sit in this chair is you, and he shown the dress of the prophet and some of his material effects.

He was accompanied in this tour by sheikh Alislam in Ankara- sheikh Ibrahim Bek..We were told by sheikh Omar Tatari At' turki in Aleppo who said: On his visit to one mosque GBPWH by night, the server quickly put out the lamps and said:He who has this light may not need electricity!

Those are some of his news there, and in whater city he arrives, he gives lessons and prayers as he spent two month in Turkey and hence returned to Aleppo.

- **As for his second visit GBPWH**

He was to see a doctor in (Adhana) city where the doctor said to him after check of his teeth: You chew more, you should not get ill and you are now free from illness because your body is clean and your heart is clean! and any doctor says to you: you are ill, is not a doctor as this visit witnessed heavy rain fall in Turkey after a long stoppage.

And was invited by Allah An'naser, brother of Alhaj Naser Abdulhameed An'naser Alhalabi to his house there, and accepted **GBPWH** when Alhaj Ahmed came the next day and prepared hospitality loaded in car and enough for one month. And was surprised by our master apology! He said: You promised me sir. He **GBPWH** said: (yes, but I apologize while the man insisted. Our master said to Alhaj Mohammed Anashid: (Draw us to Aleppo) And An'nashid said: Sir, we came yesterday? He **GBPWH** said: (There we have been waited by those who are true).

He only stayed one night **GBPWH⁽¹⁾** after he first intended to stay for two months! And when he **GBPWA** reached in Alkaltawiya, he found Sheikh Yousuf Sidi – the chairperson of the society of the schools for learning Quran of the Islamic world had come from India to visit him and when the Indian sheikh was surprised and said: How did you come Sir? He **GBPWH**, answered: your sincerity has brought us!⁽²⁾

The Indian Shaikh on his arrival and did not find our master, he was informed that they did not know when should he return **GBPWH** as we did not think of his soon coming. He stood up and looked to the sky and said: Oh God, I came wanting to see Shaikh An'nabhan and could not stay for more than two days, when our master **GBPWH** suddenly came back on the next day.

⁽¹⁾ In the version of Sheikh Rajab Alheeb: I happened to be in the night of his travel to Turkey GBPWN, on duty serving our master and took the bags to the car, gave him fair well and after a while as Sheikh Alhindi came with his follower and said: where is my master An'nabhan? I said to him: He travelled to Turkey as I said: How do you know him? He said: (He taught me by spirit) and his face looked sad.

⁽²⁾ We are told this version by his companion in this travel Sheikh Omer Almalahifji.

Thirdly: To Iraq

Preamble:

The Iraq is in general love religious custodians and the clan of the God messenger *PPUH* as they believe in them and their courses and as soon as An'nabhan was distinguished *GBPWH*, as soon as they traveled in groups to Alepposo that they could see him or had their share in his course, the noble person, and masters like shaik Qasem Alqaisi, Shaikh Amjad Az'zahrawi, Shaikh Mohd Mahmoud As'sawaf, sheikh Mohd Abdallah Alfiyadh Alkabeesi, Shaikh Abdel azeez Albadri, Shaikh Abdelazeez As'salem As'samiraei and Ameer Alabeediyeen Shaikh Nazim Alaasi, Ameer of zaoba tribe – sheikh Suluiman Ad'dari, Shaikh Abdus's attar Almulla Taha Al Kabeesi, Shaikh Mahmoud Mohawish Alkabeesi. As you can throughout these decent figures and others whom names are registered in the end of this chapter margin, know the pioneers of his friends *GBPWH* in Irag. If you know that all mentioned names were of high ranks, along with students and friends and seven school of shar'a at that time in Fallujah, Ramadi Khalidiyah, Heet, Alkrabila, Kabeesa and Ratba with their associates were very keen to go to.

In Aleppo, you could be able to know more the delegation and their categories coming to Aleppo to get honored by that unique character, driving there from, you light, knowledge and guiders as they could receive new understanding of concepts in a diction to generous hospitality to become surprised and return with the feeling of their new life or new Islam, so that their relative and friends visit them on their return as if they come from pilgrimage or the days were celebration ones to express their love to Sayd An'nabhan *GBPWH*.

The two noble travels made by him *GBPWH* to Iraf left the greater impact of being known by more people their to adopt his course which had not been political party or such movement, and became the most strong links between Irag's and Syrioans Particularly people of Aleppo. This linkage is still expanding and increasing by more followers truly and sincerely due to the popular personality of SaydAn'nabhan *GBPWH*. You can observe his impacts in Iraq mosques, religious schools, charity institutes, in houses and with both men and women equally, thanks to almighty Alla.

We have to say that not all people visiting him with the purpose of orientation and good conduct. Some of them had come to know or to be blessed yet, they all share their strong admiration with Shaikh An'nabhan *GBPWH* and their love thereto.

- **His first visit:**

On sturday – 11 Shawal, 1381H being 17 azar – March 1962, he **GBPWH** came to Iraq by land on the route: (Syria – Jordan – Iraq). He was received by delegation from Bagdad, Allfaloga and Ar'mamadi in Ar'rataba city near to Iraq boarder with the Hashimite Jordorian Kingdum.⁽¹⁾

He **GBPWH** said: (Our master Abdalqader Al-Jailani has taken permission from our grand master the messenger of Alla **PPUH** for me to be in his hospitality, and the prophet **PPUH**,)⁽²⁾.

The Iraq is had celebrated with him in Bagdad Mosel⁽³⁾, Samira'raa, Ar'ramadi, Fallujah, Najaf, Karbalaa, Karkook, Alhowaija, Heet and Kabeesa.

His meeting were attended by people of all classes particularly, scholars, noblemen and tribe princes like Shaikh Amjad Az'zahawi and Shaikh Abdulgader Alkhateeb, Shaikh Fu'aad Alaloosi, Shaikh Hamed Almulla Howaish, Shaikh Sulaiman Ad'dhari, Shaikh Nazem Alasi, Shaikh Mahoud Mohawish Alkabeesi, Shaikh Abdalaziz As'salem As'samaraei, Shaikh Mohd Alfiyadh, Shaikh Noori Almulla Huwaish, Shaikh Najmad'deen Alwa'ez and more others.

He **GBPWH**, commenced his visit by the pure in heritage of the prophet as I mean our master Alhusain and Alabbas **PU** them in Karbalaa and our master Ali in the honored Najaf Alashraf and our master Ali Alhadi and Alhasan Alaskari in samur'ra and our master Musa Alkazem in Bagdad peace be upon them all. Then he toured from place to another to visit religious custodians and remarkable figures **GBPWH** them all. We were told by Alhaj Abdulaziz Abdul-razzag Alghars Alkibaisi who said: " when our Master **GBPWH** had arrived at Alfalluja, he had his residence in the house of the late Alhaj Mohammed Abdallah Alfiyadh, and I accompanied him to Baghdad to the house of the Late Sheikh Mahmoud Mohawish Alkibaisi, and in that night, we accompanied him **GBPWH** to visit Sheikh Amjad Azzahawi, and hence we returned to the house of

⁽¹⁾ Baghdad and Ar'ratba are separated by 400 kms.

⁽²⁾ This was conveyed to us by Sheikh Mamamoud Mohawish Alkabeesi GBH.

⁽³⁾ The car driver was Alhaj Yaseen Abduljabbar Mohd Aljoboori As'sumaraei – brother – in – law of the martyr Sheikh Abdulzeez Abdul-Lateef Albadari.

Sheikh Mahmoud Mohawish in the morning. At the breakfast meal, I almost lost my mind when he **GBPWH** said: " I wish you had eyes to see Sheikh Abdul-Qadir Aljaylani **GBPWH** with us at the breakfast table" and then added **GBPWH** " I hadn't expected that Sheikh Abdul-Qadir Aljaylani at this high rank with Allah! I was received by Sheikh Abdul-Qadir Aljaylani **GBPWH** at the Iraqi borders".

I had invited him **GBPWH** to my house - Alkibaisi Abdulaziz Alghars **GBPWH** continued and still speaking – and I asked Sheikh Mahmoud Mohawish: How many men would come with him? He replied: around thirty, as when he **GBPWH** visited Alnajaf Alashraf and Karbalaa, he was accompanied by one hundred and forty men other than my relatives and acquaintances on his return! I was afraid since I had slaughtered only four lambs as I was frightened to go to street calling our master the Messenger of Allah "*May the Prayers and Peace of Allah be upon Him*" saying: " Oh, my master the Messenger of Allah, this is your guest, please do not make me shameful with him!! Believe me my brother Husham that more than half of the food remained as a result of his blessing! And I shifted it with a car to the poors of Qaderiyah. He spent that blessed night on my bed, and I said to his honourable: Oh sir, my wife is in need of a surgery, he prayed and sought good omen for her repeating that three times and said: the surgery is successfully but the doctors tools are not clean!

I came to the doctor requesting to clean the tools of surgery, he laughed! As said by our master An'nabhan **GBPWH** the wound had suppurred after conduct of surgery as we face difficulties not easy to explain!

When we accompanied our master **GBPWH** to visit our master Abdulgader Alijailani **GBPWH**, people crowded around him as the mosque became full thereof and I was then a youth and moved together with five of his lover's to push the crowds from him!

I wish you had seen his meeting as our master Abdulgadir Aljailani **GBPWH** and the state of crying and the seen he talk to him therein and it was as if a conversation with a living person, I pray to Almighty Allah to reveal to those with doubts that religious custodians are still alive in their graves.

During this visit, Shaikh Fu'ad Alaloosi complained to him the act of seeing people as they really were! Which had been lifted from by his blessing.

I listened to a recorded lesson of him *GBPWH* where he speaks about his visit to our master abduqader Aljailani *GBPWH*, he said (When we visited our master Abdulgader Aljailani: I was talking to him while sitting and with me there were no more than five or six persons, when I suddenly heard shouting over my head hundred of people without knowing the place they came from! And brother encircled me until they release me and took me into the campus).

Shaikh Abdulazeez said: (I was told by one of your attendant companions who said: Alla is greater as if it was the doomsday! He *GBPWH* said (It is true though they could not have yet known me as I knew no one and he could not touch me, just told me his name: I am Afgan... I am Indian. I am Bakistan! From where had this come? That was the hospitality of our master Shiakh Abdulgader Aljailani hospitality the greater and generance... that is their hospitality) Shakh Abdulazeez Al'salem As'samarai answered... Is he not our master – Abdulgadir *GBPWH*, who said: You are in our hospitality and he answered *GBPWH*: (Yes by Alla it is true and we have tasted the hospitality).

We were told by Shaikh Khaleel Mohd Alfiyadh of Al-Fallujah in Iraq who said: Our master *GBPWH* had visited in Bagdad Shaikh Fu'ad Alaloosi *GBH* who welcome him very much and said: Oh Shaikh, you this visit to Iraq shall be registered in history and he is really true as history, heart and mosques maintained memory of those days and their impacts.

I have read in a note book of Shaikh Abdulazeez As'salemAs'samarai *GBH*, in his own hand-writing what states: Today, Alfalluja is being visited by the God-Knowing – Shaikh Mohammed bin Nabhan Alhalabi, and was on Saturday 11 Shawal 1381 – H, being Azar 17 – 1962 ad and he is a knowledable man who states facts and said: "I meet with the prophet *PPUH* wakefully and talk to him as coexistence talk to one another and I speak to our master Zakariya in Alippo as one speaks to another sitting there with. He attracted the heart of people whether good

or bad and may Alla help people benefit from him by the blessing of the supreme messenger.

He travelled by land to Al'sham on Sunday 5 Dilqa'idda 1381 – H being Nissan 9 – 1962 ad as his stay out in Irag was twenty five days.

I was told by his companion Alhaj Mahamoush bin Mohawish Alkabeesi that the Shaikh had met with Shaikh Abdalqader Aljailani **GBPWH** and that Shaikh Aljailani had asked permission of the prophet **PPUH** to receive Shaikh Mohamed An Nabhan in his hospitality or hospitality of Shaikh Aljailani as long as he is in Iraq and **PPUH** had accepted that, as I was also told by Alhaj Mahmoud: That Shaikh Mohd bin Ahmad bin Nabhan Alhalabi, on his visit to our master Emam Musa Alkazem and our master EmamAs'sabt Al Husain and other pure prophet clan **PBU** them all, had not found their souls with their bodies and they were lifted from them fom more heresies around their graves, and when he visited Alemam Ali Alhadi in Samar'ra, spoke to him and saw him as he said to him: You are really my son and he saw behind him Alemam Alhasan Alaskari **PBU** them.

He spoke and informed as his speech had been benifited from by both special and general persons, may almighty All increase his similar for Muslims - as Shaikh Abdualaziz continued speaking and saying: I went to Aleppo on 7 of Sha'ban 1382 H, being 3 Kanoon the second 1963 and I took my stay with Shaikh **GBPWH** and stayed up to 25 Ramadan – 1382 and he **GBPWH** told me that he saw at Baghdad Shaikh Abdulgader Aljailanie **GBPWH** with two faces and having no back as he saw in the grave marked with rump near to Alhilla a pig of fearful teeth!⁽¹⁾.

We were told by Shaikh Abdalulah bin Ali Alqattan – the righteous man who was staying in the mosque of our master Abdalgader Aljailani **GBPWH**, who said: I had accompanied the Shaikh **GBPWH**, during his visit to our master Alhusain **PBUH** in Karbalaaand proved his existence and said: There is no head with the body, the body is here and the head is in Egypt.

⁽¹⁾ From a note book in the handwriting of Shaikh Abdalazeez Alsalm As'Samurai GBH No. 3, page 62

We were told by Alhaj Humoud Al heeti Al karboli one of the prominent of Heet city⁽²⁾ as he was the most righteous who said: I had asked permission of our master **GBPWH**, during his first visit to Iraq, to travel to Heet in preparation for his hospitality **GBPWH** in my house there and he allowed my saying: Go yourself to Heet as we shall be with you at morning and he prepared breakfast for us and gave him farewell **GBPWH** and left.

After my arrival thereto by about one hour the telephone rang when one of AlhajJobair and his Alfiyadh's sons told me that our master **GBPWH** and his mopanioans had moved towards you left an hour ago! As we inquired about why our master refused to spend that night at Ar'ramadi city? We came to know that was due to co – sport display of girls and boys... I got out fastly receiving them when they were about the door of Heet city. When he reached our house **GBPWH**, asked for a carpet and prayed two (rak'as) and put on the robe and got out **GBPWH** fastly to Uphrates beach where he stopped and said something we could not understand!! On the other bank of the river there was the tomb of the God-knowing Skaikh Ali Alheeti **GBPWH**, and hence returned to the house, where more peple of the city came to salute him **GBPWH** thereafter he went to bed.. In the morning I went to him and he said: Oh Haj Humoud: Your this city is good and beautiful where I could sleep quietly. After breakfast he was visited by some oh Heet people for greeting and seeking his blessing – led by Shaikh Dhiyaadeen AlKahteeb, Shaikh Husain Iz'addeen and others and give them a course being: Allah is my witness.. Allah see me.. Allah is with me, Ten times perday and night.

Then we went to visit our master Abdallahi Ibn Almubarak and hence to AlKahalidiya Island where I had a garden with a large Fif-tree on Uphrates beach, we used with our guests and got away from it! So I inquired the land farmer who told me that one teacher came with friends and drank wine thereunder.. and I got the reason.

We were told by Alhaj Younous Ibn Ismail Ibn Ali of the clan of As'sarahina.

Ar'rewa'iyeen staying in Baghdad who said: I had accompanied Shaikh Fu'aad Alaaloosi **GBH** and an abnormal man called Shamsi and with with

⁽²⁾ This is atwon at the Uphrates over Alanbar or more palm trees and wide blessings as it is adjacent to Albariya, where Sa'ad sent an army thereto in the 16H and it contains the tomb of our master AbdullahIbn Almubarak **GBPWH**. See the Dictionary of places (5L421).

the blessing of their company, Almighty Allah blessed me to see our grand master **PPUH** five times wakeably! And another first visit of our master Alnabhan **GBPWH** to Iraq in 1962 a.d, it touched my hearing that our master was invited to the house of Shaikh Sulaiman – prince of Zoba' Tribe,⁽¹⁾ **BBH**,

In Khan Dhari area between Fulluja and Baghdad and I had the honour to see him there while the meeting comprised a great number of people from various cities. When we settled there, one of the Shaikh companions **GBPWH** stood up and said: Oh people he who had a question may raise it.. a tall man proceeded dressed in trousers and jacket and (turkiya)⁽²⁾ breaking through the presents and got closer to him, greeted and said: Oh Ustaz, I am being sent to you from one community to ask you a question.. He **GBPWH** said: welcome He said: Who is better the living or the dead?⁽³⁾

He **GBPWH** said: (I knew from what community you are⁽⁴⁾ and who sent you!! And I ask you one question and He, **GBPWH**, raised his voice to be heard by the presents. Do You Know (At'tahiyat)?

He said: Yes. **GBPWH** said: (read) and he said: (Tahiyat): greetings to Allah, and good prayers, peace be upon you prophet. He **GBPWH** said: (stop, I ask a question, is the address here in (upon you prophet) for the second or third person? He said: For the second person. **GBPWH** said: (and we are ordered to read the greating in every prayer, so you either consider the greetings to the third person and get non believer or you absolutely address the second person since you usually address your prophet in saying: peace be upon you prophet and he greets you back as Allah messenger is present with us.

⁽¹⁾ Shaikh Suliman Ad'dhari: Prince of the tribe Zoba' – preacher and religious guide His saloon of hospitality for all, brave, scholar and generous. He visited our master Alnabhan in Aleppo three times and had with him good company as our master certified that Shaikh Suliman was truthful.

⁽²⁾ It is called (sedara) in the Iraqi dialect and it is put on the head.

⁽³⁾ honorable reader may not miss that this question is raised by those who hate the messenger of Alla PPUH and custodians thinking that prophet blessing is cut off together with his light and supply after his death, and that the living believer is better than the prophet PPUH as we resort to Allah to keep us away from such a belief.

⁽⁴⁾ He **GBPWH** wanted to remind the questioner with his affiliation to a gang that prefer the living person over the prophet PPUH and claim that he is like other people may not supply them unless by the message which he conveyed and that is all.

Renew your Islam and speak up with the two certification. He said: I beg pardon of Allah as I certify that there is no God other than Allah and I certify that Mohammad is the messenger of Allah and hereby I renew my Islam before you Sir). He **GBPWH** said: (Thank Allah and you thank Allah that help you to this matter). He **GBPWH** got happy and said: If anyone had a question he could raise it.

I said into myself – as speech was still of Al Haj Younous bin Isma'eil Ali **GBH**—should I take the opportunity and ask him on seeing the messenger **PPUH** wakably, I stood up and said: Oh Shaikh I have a question.. He said: Wellcome. I said: I would like to be limited between you and me! He **GBPWH** moved a side in front of the house and said: Is it enough to be here? I said: Yes, and I kissed his honorable hand and said: Oh Sir, Is it possible for someone to see messenger of Allah wakably? He signed with his head yes, and looked at me to mean pay attention when I saw the messenger **PPUH**, before me wakably and said An'nabhan had disappeared!! I lost my mind and embraced him **PPUH** while I was trembling and thereafter I felt knocking on my back, I turned and saw two of the Shaikhs and I looked again at him and he **PPUH** disappeared while our master an'nabhan **GBPWH** was in his place.

Back to Aleppo:-

After his return to Aleppo, we were told by Shaikh Mamoud Mohawish Al kabeesi who said: I accompanied our master **GBPWH** when he returned from his first to Syria on Sunday 5 Dulqa'ida 1381 being 9 Nissan – 1962 when we took Ar'ratba road to Jordan by land and on our arrival to Ar'ramtha city at the Jordanian borders with Syria, borders were closed for some reason as we remained with him **GBPWH** from morning to late noon. We then complained to him **GBPWH** saying: Sir, you are a God servant and pleased with God will, while we are weak! So you either pray for us to open the borders or invoke to almighty Allah and answered **GBPWH** saying: I do not pray. (testing them by so doing) and we began our invocation to almighty Allah by Shaikh Ahmad Alharoon in Damascus, as no more than one hour when a cable came from the Damascus: (Shaikh Mohammad An'Nabhan and those with him are allowed to crossed the borders!) and when we reached the Daumascus, he said **GBPWH**: (let us now go to Shaikh Ahmad Alharoon) Where Shaikh Alharoon welcome us very warmly as he said: Help the Skahik, help him.. Help the Shaikh, help him and then look to our master **GBPWH** and said (Oh, Shaikh Mohammed may Allah keep dinkies away from you!!

His Second Visit to Iraq GBPWH:

On Sunday – 8 Shawal 1388 H, being 28 Kanoon 1968 a.d he **GBPWH** travelled from Damascus to Bagdad by air and when the plane was cruising on the sky of the Iraqi Capital city, the air port was crowded with the groups of people coming to see in The Shaikh **GBPWH**.

Coming from different parts of the country, particularly, scholars with their students who gave a nice scene to the airport by their white turbans.

It was a remarkable day when people sang: the moon appeared to us and they carried our master An'nabhan *GBPWH* avoiding crowd to the airport hall, while Iraqis had prepared a procession and radio service to walk by him in Baghdad streets before he *GBPWH* he reached the place set for his hospitality.

But the type of man who was so dedicated to be a servant, refused to be received by procession and took a car of the brigadier engineer Tahaseen Abdulgader Ahmad Alfakhri *GBH* and he shifted therewith to hide from crowds into one mosque and the procession dispersed when a radio service car driven by Shaikh Ghazi As'samarai (one of the grand scholars of Baghdad) and I happened to be with him in the car as the announcer declared loudly in the city streets: (Congratulation to you people of Baghdad, today the God Knowing Shaikh Mohammed An'nabhan has come to Iraq). After crowds were over, he returned to the house he was invited to in Baghdad new area with Alhaj Ahmad Mohawish Alkabeesi brother of Shaikh Mahmoud Mohawish.

He stayed seven days in the Iraqi Capital as celebrations were set with his coming in the Sharia collage, Islamic Education Society and others where speeches and poems were given welcoming him *GBPWH*. The greatest of those days was the visits to our master Abdalghader Aljailani *GBPWH*, when people were almost losing their mind due to the climax of their pleasure and love where they held him on shoulder hailing and it was a time distinguished by remembrance and prayers.

After Friday Prayer, he *GBPWH*, had a remembrance circle up to the afternoon prayer when light became overwhelming in the mosque so that no one could miss! He was held on shoulder by people.. a unique scene that provoke enthusiasm and flare emotion and they were hailing so

strongly that could not be described (No God other than Allah, Mohammad is the messenger of Allah..) and the generality of those holding him **GBPWH** and saw him for the first time their heart were taken by surprise of his great state and influence over them to express their love and joy by currying him to their necks without a previous preparation.

We were told by his private singer – Ustaz MohiAd'deen Ahmad who said: When our master **GBPWH** visited our master Shaikh Abdulqader Aljailani, **GBPWH** prayed two(rak'ats) in the corridor right to the door prior to the visit as nobody other than me with two persons had been with him on his getting in and greeting Shaikh Abdulghadir Aljailanito talk with our master Aljailani in Arabic and then in English and so I know English I understood what the exchanged but it was so confidential that I could never mention. Then he concluded his speech with him in surrealism and this matter was the strangest think I saw during my company with him in this blessed travel.

Like Baghdad celebrated, also cities he surpassed had enjoyed Mohammadan spring and their people spent happy time at Alfalluja, Ramadi, Heet, Kabeesa, Khalidiya and Dilai which could not be described.

Whenever he entered a city or left, processions followed him from mosques and houses along streets, as speeches and songs accompanied his movement **GBPWH**, wherever he strides he leaves useful plants and blessed greenness that impacts thereof are still there and shall remain by the will of God.

Some of the matters he GBPWH told in this travel:-

- 1- He **GBPWH** said: (Since we entered Iraq and until we left, we have been in hospitality of Shaikh Abdulghadir Aljailani).
- 2- He visited our master Aljonaid and our master As'sari As'Saqti **GBPWH** them and they are under one dome – **GBPWH**, our master AlJonaid Albaghdadi said to him: Greet my uncle As'sariAs'saqti prior to me, he is higher than me. He **GBPWH** said: (I found dispute between in a matter of monotheism: Which is higher: “At’tamkeen” in the “Talween” or “At’talween” in “At’tamkeen”? I analyzed it and verified it to them and Aljonaid was right **GBPWH** that “At’laween in “At’tamkeen” is higher than “At’tamkeen” in “At’talween”).
- 3- He visited our master Aba HaneafaAn’Nu’mān **GBPWH**, in Al a’zamiya at Baghdad and said: **GBPWH**(we got a border).
- 4- We were told by AL haj Othman bin Abdelalah ALfiyadh ALKabeesi who was driving the car with him to AL Basra and Kuwait, saying: When we entered Az'zubair city at ALbasra and had not been entered by he GBPWH or by myself before, so I had been afraid to go right at left when tended to instruct me and refer to me: Go from here and enter there until we reach the mosque to our master Az'Zubair GBPWH.
He- GBPWH said: (Our master Az'zubair GBPWH managed to tell me about his courage and he is equal to one thousand knights and I managed to tell him about my courage, I said: How do you fight thousand ones? Our master Az'zubair said: How did you say: If Almighty Allah allows me, I fight the East and the West?)

5- He GBPW had visited the marked tomb as of Talha adjacent to our master Az'zubair and he informed that is not of Talha as commonly known.

6- We were told by ALhaj Othman AbdallahALfyadhALkabeesi, also when he said: we had surpassed the royal graveyard in ALagmiyal in Baqhdad and therein are the kings of Iraq Faisal the first, Ghazi and Faisal the second GBPW and recited (surat ALfatihi). I said: Oh sir, you recited" ALfatiha for them and they are said to be the traitors? He said to me: (Do not say so Haj Othman. These are of" Al-Albait" or Prophet Mohammad PBUH clan, they are martyrs.

7- We were told by Shaikh Yahia Naser ALeeti of Ar'ramadi in Iraq who said: Sayed An'nbhan has honored Iraq in his second visit; I saw from him peculiar matters... e.g.

- He happened to get out from a grave yard in AL agamiya in Baghdad wanting to visit the greater EMam AbiHaneefa AN'nu'man ibnThabit GBPW, when I saw ShaikhNazem ALaasi (Ameer) or prince of ALabeediyn Tribe GBH running behind him GBPW! I said: How is he running and SayedAN'nabhan is walking and we do not reach him? I looked to see Sayed AN'nbhan flying over the ground in a height of half an ell.

- When he was invited to house of the Islamic education society in Baghdad, he GBPW looked at me andI saw in his face four or five months laughing and not one mouth.

He **GBPW**, spent seven days of his travel in ALfalluja city and he said: (I love ALfalluja; ALfalluja is the place of my migration)⁽¹⁾. He found in it hospitality beyond description.

I remember that he attend the Friday prayer in its grand mosque where ShaikhMohdAbd Allah Ash'shami the Friday speech introducing our master GBPW and hence he conducted" Halqat Zikr" which is a group of people making a circle and singing religious songs.⁽¹⁾ He returned later to do the late afternoon prayer (ALasr) and he GBPW left the mosque to the

⁽¹⁾ AL falluja city is found west to the capital Baghdad at a distance of sixty kms and it is in the Sham part on the uphrate river being the last city of Ash'aham audit in its Iraqi part, was the first city in the Islamic conquests. Conquered by the our master Khalid ibn ALwaleed GBPW and population speak Arabic and had good omen to them and he called them for Islam they all accepted and there are two bridges over it making like edges of gardens as you are attracted by its clean morning to hail and praise the creator and sunset induce your god remembrance. ALfalluja is inhabited together with its rural areas six hundred and twenty-five thousands. All of them of one race being noble Arabs sharing mission of (Sunna) closely related to each other. Their land is full of blessing and criteria of completion among them is by God. Fearing most of its rich are generous as most of its poor are happy. They used to cooperate during difficult times and they meet to study and follow their prophet(Sunna) and follow funerals their city is remarkable with minarets of mosques and domes. Mosques there in are active and the religious schools are great ones. Their sophisticated houses are rich of knowledge, their markets are also rich in vegetables and fruits. ALfalluja city is the city of mosque and knowledge and scholars. Student of religious teachings are distinguished by their white turbans and women in their gowns and (Negab) as that turban and that gown are of his impacts GBPW, therein and elsewhere. ALfalluja has theatre or night club, and no bars, no cinema and not influenced by negative acts of other urbanization. There is nothing illegal or shameful. It is known for loving ALmustafaPBUH. His calm and honorable companions and the great God-knowing personalities. The prophet birth celebrations start by the spring and not end until being linked with(Israa) night travel and Me'raj or ascendance. People celebrate in mosques government departments and open squares as Fridays are also eid days and as soon as calls for prayers, people quickly come. Ramadan is a special affair in ALfalluja, not known unless to those who lived therein by fasting and night praying. When I describe ALfalluja in these words, I am not biased there to once I am not of its citizens, but we migrated thereto before four decades with my father GBH and thus associated to it. It is enough to say that he who travels to it, shall feel happy before reaching it and that he who lives therein merges into its community. Its outskirts villages and district are about three hundred and eighty- nine crowded with(muezzineen) and prayers and thanks to almighty Allah- Oh God how many remarkable act he has in it! And truthful who said: (Allah hath individuals in time, places, races and persons) and that city which enjoys good faith and omen. I had the honor of visiting Sayed An'nabhan GBPW, and got blessing of his guidance and became unique among cities. his visit there to bare left its obvious impact and lights where its citizens love that Mohammadan Personality and remember the days when old and young managed to receive him GBPW along with the scholar and prince. his meetings and words had not been forgotten and they resulted onto education to get more followers, lovers and blessing seekers, and for that he said: (I love ALFalluja, I love ALFaluja, I love ALFaluja, ALFaluja is the place of my migration) . And people understood that was a place for his lovers and follower of his course GBPW. All that had been prior to the American conquest of Iraq, but after two years to his conquest, it witnessed more damage conveyed by satellite T.V.s at that time, due to its strong resistance to occupation and Allah alone is the source of ability and strength.

⁽¹⁾ Halaqat Az'zikr of Nanhan is still being conducted in ALfalluja grand mosque since He GBPW had inaugurated.

open place, people crowded around him and found no way of response other than making noise by clapping!!

Iraqis had got into competition of hospitality in every city he visited. Including ALfalluja city and GBPW had been praising their hospitality and love to him. In ALfaluja, he gave special consideration to Alhaj Obaid Doraie Abd Alllah ALkabeesi and says: (Blessings are from ALhaj Obaid. ALhajObaid is good, he is very good) her had one hundred and gave us one hundred. Alhaj Obaid- GBPW was the father of Dr/ Hamad Obaid Abd-Alla ALkabees GBH.⁽²⁾

And after he spent twenty- nine day, two days of them in Kuwait State, he GBPW returned on Monday 7 Dulqaida/ 1388- being 26/1/1969G. by plane and he was greatly seen off in Baghdad Airport similar to the way he was seen in.⁽³⁾

⁽²⁾ I remember that once I invited our Ustaz Alshaikh Dr/ Hamad Obaid Abdulla ALkabeesi for lunch when I said to him: Tomorrow, by God well, I am travelling to Aleppo to visit our master An'nabhan GBPW and he GBH said to me: Mention me with him and I said: How could I mention you? Should I say to our master Dr/ Hamad sends his greetings to you? He answered: No, No! He who greets another should be equal or less than his, who I am so that I can greet him?! But mention me at special meeting, I mentioned to him what happened to me with Dr/ Hamed while he spoke strongly saying: this is the son of ALHaj Obaid and blessing from ALHaj Obaid, AL Haj Obaid is good- very good, he had one hundred and gave us one hundred, say to him: The Shaikh sends you his greetings and says: May Allah bless him with the knowledgeables blessings. When I returned and informed Dr/ Hamad GBH, he became very happy with that and referred to his visit to Aleppo and got from him that the best breakfast he had in life was with our master An'nbhan GBPW. Dr/ Hamadis one of the remarkable Iraqis in the field of Share'a and Arabic language. He was the clean university of ALmostunsiriya and collage of the greater Emam along with other posts. He died in 6/ 1/ 2005 in Baghdad- GBH.

⁽³⁾ We were told by Alhaj Mahomud As'sayed Kazem As'syed Ali one of his visitors GBPW from Baghdad who said: I was fond of taking photos and on his travel day GBPW, I took twenty photos of him from different sides and I heard him saying: (I swear by Almighty Allah we have been distracted by this- but not a single photo of him appeared) After his leaving GBPW, I found photos of all goodbyers except his photo GBPW which had not appeared at all and I still keep this film.

Popular acknowledgement of goodbye givers at airport:

In the grand hall of the airport- ALmuthanna in the heart of Baghdad, I recited poetry in the following concept:

A dawn that emerged into Iraq and expanded,

When glittered among people and got higher,

Oh, my master that emerged renewed of the prophet brave course.

Oh, the great unique, we have resorted to your blessing as days are our witness.

We have been happy of you and your meeting made the hearts alive and reading the dreams. But as soon as he breathed happiness, he planted love, flourished and grew.

We returned to see off who wanted the day souls and sened the illusions. Lovers have been grieved by your departure Take us with your Travels. Do not leave us Parentless.

When it seemed that the beloved is leaving, we were lost into his love and kept standing leaders and dignitaries.

We have acknowledgement your honorable Apledge that shall confirm our commitment.

And when I said: (We kept standing) He GBPW stood up as the crewd around him rise up-rised in a great scene, raising his two hands in supplication, and I repeated the last verse twice and stood beside him and said: Pray for us Sir to bless us be true with you, and he replied GBPW: (Aameen) and followed by a short sitting prevailed by silence and majesty and thereafter he moved toward the plane GBPW.

We were told by ALhaj Mutib Abdur;razzeg Al Haider ALkabeesi⁽¹⁾ GBH who said: My brother Aaref was judged by death penalty⁽²⁾ which coincided with arrival of our master into Iraq for the second time and I stated that to him GBPW and he said to me: Aaref shall be acquitted or forgiven until the day of his leaving in ALmothaana airport of Baghdad and I joined him inside the plane and said: Oh sir, whenever I speak to you about my brother Aaref, you tell me he will be released, when shall your promise be fulfilled and he is sentenced to death? He replied GBPW: Aaref was released from prison as he is now at home! When the plane took off, I went home of my brother and found Aaref there.⁽³⁾

⁽¹⁾ One of the dignations of Haider ALkabeesi clan, and one of our master's companians and lovers-GBH.

⁽²⁾ His brotherAarefAbur'raz'zaq, Prime minister in the state of Abdus'salamMohdAaref and he was judged with death sentence and prisoned after his conduct of unseccessful coup movement.

⁽³⁾In completion of the version: After Ahmad Hasan ALbakr took office of Iraq rule, he forced Aaref to travel outside Iraq. A time pased... and rumered in Baghdad news knocked one night, and asstonished with a car and number of persons took me by hand into it and had not allowed me return home. I called upon our master An'abhan GBPW and I swear by almighty Allah, that our master had not left the car all the way between ALfalluja and Baghdad and he was flying waving his hand to me say: Nothing... Nothing and I was taken to the public security department for interrogation until they verified my name and surname. I said: Go where you like in Baghdad, tomorrow we may send to you. I gave them address of my stay in a house of one relative and wnet to them the next day and they said: Go back to ALfalluja, we have nothing with you.His speech was attended by Ustaz, Dr/ Hamad Obaid Abd Allah ALkabeesi and Shaikh Yahiya Hamad ALfiyadh, and we had been in his house to know his health after his illness.

Quotations of his travels, GBPW:

If he is on board the car or the plane and sits he says:

- In the name of Allah within the Gog will, I relied upon Allah and no capability or strength unless by Allah, three times.

"Fierily my Wali is Alla who has revealed the book and he support and help the righteous" Surat ALaraf- 196.

"Glory to him who has subject this to us and we could never had it by our efforts and verily to our lord we indeed are to return" Az'aukhruf 13- 14.

- Oh God, save us and save by us, and keep us safe and keep us safe by us.
- And he spends most time praying for our master the God messenger PBUH. Oh. God pray for our master Mohammad, your servant, your prophet messenger and your beloved, the illiterate prophet and his clan and companions and peace upon them all.
- If he enters a city, he first starts by saluting upon the righteous therein: Peace be upon you servants of Allah. And recites (ALfateha) and hence initiate his coming by one of its mosques.

Chapter Two

With His visitors from Iraq

- 1. Mufti Of Iraq, Sheikh Qasim Al-Qaisi**
- 2. Sheikh Mohammed Al-Fayadh**
- 3. Al-Kibaisi**
- 4. Sheikh Abdul –Sattar Almulla Taha Al Kebaisi**
- 5. Sheikh Abdul Aziz Albadry**
- 6. Sheikh Mahmoud Mahawish Of Kabais**
- 7. Sheikh Abdul Aziz Al –Salim Of Samarra**
- 8. Sheikh Abdul Kareem Abdul Wahab Al-Alusy**
- 9. Sheikh Ibrahim Irrihayim Al-Heeti**
- 10. Sheikh A'wwad Al-Zawba' Al-Karbouli**

With Mufti of Iraq, Sheikh Qasim Al-Qaisi, may Allah have mercy on him

Sheikh Qasim ibn Ahmed ibn Khalil ibn Hamad ibn Hussein ibn Khalaf ibn Ibrahim ibn Sultan ibn Mulla Yousuf, from the Nazzals, from Masaleekh sub-clan of the Qaisi Karawia clan in Iraq. The original hometown of his family was Galawla', Diala province. Then the family moved to Baghdad, and that honorable family resided in Al-Fadhl, near the Rassafa of Baghdad.

Sheikh Qasim was born in 1293H-1876. He grew up in a family of religious knowledge. His father, **may Allah have mercy on him**, was one of those most knowing of the 'Farayidh'⁽¹⁾. Due to his being very preoccupied with such, he was nick-named 'Ahmed Al-Faradhi'. He enrolled his son in a private school to learn the basics of reading, writing and the Qur'an recitation and modulation. Then he took him to another private school, managed by sheikh Munif Effendi, one of the famous erudite in Baghdad square. He learned the Turkish and Persian languages. Then he entered the Haydariya school, where he learned etymology, grammar, logic, dogmatic theology and suphism, at the hand of sheikh Abdulmuhsin Al-Ta'ie. After that, he resorted to Al-Fadhl, and resided there dedicated to the study of religious knowledge. Though he was a determined, smart man of letters, he was also polite, smart and prudent. Allah has endowed him with good appearance and morals, and gathered in him the perfections of courage and best virtues. He, **may Allah have mercy on him**, continued studying religious knowledge at the hand of sheikh Abdulwahab Al-Nayib, president of the Shari'a Court of Cassation. He learned from him the sciences of Arabic, Fiqh and its rules.

⁽¹⁾ The science of 'Farayidh' is the science of licit inheritance

He awarded him a certificate of what he had learned from him. He also studied the essence of arithmetic, geometry, astronomy and dogmatic theology at the hand of sheikh Gholam Rasoul Al-Hindi Al-Qurashi, and awarded him a certificate in the science of Prophetic Tradition. He was also awarded by erudite Esheikh Abdulsalam Al-Shawaf, the Sibaweih of his age a special and general certificate on metaphysics and traditionalism sciences. He took the sciences from the masters thereof, and mastered all to the extent that he became one of those singled out as authorities, in whom the stray found guidance and people travel on camels to Baghdad to acquire some of his sound knowledge.

He, **May Allah have mercy on him**, occupied religious positions, such as teaching and preaching in the city of Khangin. After one year, he was transferred to the same positions in the Suwaira province. Then he was recalled to act as the Sublime Porte Deputy in Baghdad, which he accepted unwillingly, because he did not like to work in the judiciary. Then he was relieved upon his desire, and appointed a member in the Council of Knowledge in Baghdad, as well as a member of the scientific council of endowments. He was also a member of the Shariite Cassation Council during the period extending from 1922 to 1928.

The Iraqis had known sheikh Qasim Al-Qaisi as the man of religious knowledge and piety, who did not accept in Allah the blame of an admonisher. The College of Shari'a in Baghdad knew him as the best of its instructors and the educator of its students. He, **may Allah have mercy on him**, acquired the leading positions in metaphysics and traditionalism sciences, and he was the truly qualified leading authority in such. He was elected to the position of the Mufti of Iraq after the demise of Sheikh Yousuf A'tta, may Allah have mercy on him.

His forum on the bank of the River Tigris, in the village of Al-Safina, in Al-A'zamiyah, was considered the best and most precious forum in Baghdad, which was frequented by the scholars and dignitaries, and wherein met the students, eloquent persons and poets from everywhere. He taught at the Qablaniah and Qadiriya schools, where he contributed to the graduation of excellent scholars, who were ingested science and knowledge from his vast treasures of knowledge, and sipped politeness and piety from his greatly esteemed personality, such as sheikh Abdulqadir Al-Khattib Effendi, sheikh Hamid Al-Orfali, sheikh Hamid Al-Mulla Huweish, sheikh Najmuddin Al-Wa'izh, sheikh A'ttallah Al-Khattib, sheikh Hassan Al-Nayib, sheikh 'Alaa-ddin Al-Nayib, sheikh Mahmoud Mohawish Al-Kibaisi and others, may Allah have mercy on all of them.

Notwithstanding all such, his generous self and unique personality adored sophist tastes, as well as the company of a perfect presbytery to guide him to his aspirations, and deliver him to his desires. When master al-Nabhan's, Allah be pleased with him, reputation spread, he, may Allah have mercy on him, was among the first who came to him, in the company of his student sheikh Mohawish in the last years of his life, twice: the first was in 1952 for becoming acquainted and testing. He met with our master, Allah be pleased with him, and closely examined his deeds and states, scrutinized his tastes, comprehensions and sciences and brought to him thirteen questions. He, Allah be pleased with him, responded prior to asking the questions. He returned home amazed and admiring, and told the sheikhs and those of outstanding intellect.

Hajj Abdul' Aziz Abdulraziq Al-Ghars Al-Kibaissi⁽¹⁾ told us and wrote to us with his own hand: I asked sheikh Qasim Al-Qaisi, **may Allah have mercy on him,** "What had you seen in your visit to sheikh Al-Nabhan in Aleppo?" He said to me, "O Abdulaziz! By Allah, this sheikh is akin to 'O Sariyah! The mountain!' I brought to him very difficult thirteen questions. He answered all of them, in their order and before I started asking a question!"

Hajj Abdula'ziz Al-Ghars added, "Sheikh Qasm had a cry during the spiritual remembrance. He complained of his condition to him, and he was cured.

His heart, **Allah have mercy on him,** was captivated by the personality of master Al-Nabhan, and he wrote a letter to him explaining his sentiments and feeling. However, our master, **May Allah be pleased with him,** did not leave those who come to him without a test, particularly those of grand souls and personalities. He used to test them so as to tame them, to make them reach the humility of desirers to their sheikhs, and gain, by

⁽¹⁾ Hajj Abdula'ziz Abdulraziq Al—Ghars al-Kibaissi was born in 1927 in Kibaisa, Anbar province in Iraq. After years of completing the primary school, he practiced trading in 'Al-Ratba' city as a partner to sheikh Mahmoud Muhawish Al-Kibaisi in a 'shop and an attic', and through him he became acquainted with our master Al-Nabhan. He wrote to us with his own hand saying: I visited him, **may Allah be pleased with him,** in the 1950s in the company of Hajj Mahmoud Mohawish, who had the credit of introducing most of those coming to our master from Iraq. We found him in a short trip outside Aleppo. I admired him when I saw him, and by Allah I cannot describe him, for he embraced all the traits of perfection. Although I loved the best sheikhs of Iraq such as sheikh Qasim Al-Qaisi, sheikh Abdulqadie Al-Khattib, sheikh Fuad Al-Alousi and sheikh Amjad Al-Zahawi, but my heart was not taken by sheikh I saw before, or after him., for he was the master of his contemporaries in metaphysics and traditionalism sciences. I asked the Mufti of Iraq, sheikh Qasim Al-Qaisi, about him, and he said, "O Abdula'ziz! By Allah, this sheikh is akin to "O Sariya! The Mountain!" I brought to him thirteen very difficult questions, and he answered all of them in their order and succession without before I started asking a question!! Then Almighty Allah honored me by accompanying him to Beirut, Al-Haroun invited us, warmly welcomed him and kissed his hand and said, By Allah you people of Aleppo, if I were allowed, I would kiss foot and show him the utmost respect." And sheikh Al-Haroun was the renowned grand friend of Allah, to whom all the Sham country testify. My acquaintance with Hajj Abdula'ziz Al-Ghars was that he was one of the people of the vision of our master the Messenger of Allah, **PBUH,** and the vision of his heir our master Mohammed Al-Nabhan, **Allah be pleased with him,** in wakefulness, when he had spiritual conquests in the last years of his life. He died in 2006 in Baghdad, and was buried near our master Ma'rouf Al-Karkhi, **May Allah be pleased with him.**

yielding to them, and complying with their directions, their satisfaction in the course, conduct, divine knowledge and reaching Almighty Allah. For such reasons, he did not answer the letter. The Mufti sheikh, **May Allah have mercy on him**, became very impatient. After he despaired of an answer to his letter, he started another one full of the arts of craving and kind blame.

Sheikh Mahmoud Mohawish Al-Kibaisi, may Allah have mercy on him told us, and I heard what he had told me addressing it to our master, **Allah be pleased with him**, in a recorded lesson. Sheikh Mahmoud said, " One day I went, as usual, to Sheikh Qasim Al-Qasisi to take him in my car to the College of Shari'a to deliver his lessons to the students thereof. I found him in the worst condition, and I said, ' what is wrong with you, Affendi⁽¹⁾? ' He said, ' Today, I neither performed the dawn prayer in congregation at the mosque, nor took my breakfast, and I will not go to the college!! ' I asked, ' Why, Effendi? Perhaps you committed a (maksourah)⁽²⁾? ' He said, ' Woe to you, Mahmoud! Who told you this? By Allah, You are an (A'ntika)⁽³⁾! I said, ' Your condition indicates that.' He said, ' Last night I wrote to sheikh Al-Nabhan a letter of kind blame, because he had not answered my letter:

If an intimate friend writes to an intimate friend,

It is an obligatory right to answer the letter.

I, sheikh Qasim, the Mufti of Iraq, write a letter to him, and he does not answer the letter!! Then I slept, Hajj Mahmoud.. I saw our master Al-Khidhir, may peace be upon him, and we were three. He welcomed the

⁽¹⁾ The custom of the people of Baghdad in addressing their grand scholars with the 'Effendi' title, which is a Turkish word meaning ' the master.'

⁽²⁾ 4 (Maksourah) in the slang means a big violation.

⁽³⁾ A'ntika: a smart hero.

two persons with me. They greeted him and kissed his hands, whereas he said to me, 'Go away, you are expelled. Why do you write such a letter to sheikh Mohammed Al-Nabhan?'

"Why did I kindly blame Sheikh Mohammed Al-Nabhan, Hajj Mahmoud? What made me fall into this plight Hajj Mahmoud? Perhaps he is greatly favored to Allah, like sheikh Abdulqadir Al-Gailani!!" Then he shredded the letter.

I said, "What do you think, Effendi, of going to Aleppo again?"

He said, 'Yes, we go to Aleppo.' And we travelled together. We arrived at the Kaltawiya mosque, and sheikh Qasim mounted the stair-case saying: {And we raised him to a lofty station.} (Surat Maryam: 57).

"We met our master Al-Nabhan, and he welcomed us the utmost welcome. Sheikh Qasim spent his night weeping up to the dawn, saying to me: 'O Hajj Mahmoud, By Allah, I do believe in the Soufi Masters and love them, but why do not they give me the taste of some of their wonders and knowledge?'"

"That was sheikh Qasim, the Mufti of Iraq, who came as a sheikh in the first trip, and returned a sheikh, whereas in this trip, he asked the permission to enter upon our master, and said, 'Qweisim is at the door,' and upon entering, he addressed him with, 'My beloved.' "

Hajj Mohammed Basheer Surugi, may Allah have mercy on him, who was one of the friends of our master, May Allah be pleased with him, told us saying, "I was sixteen years old on the day sheikh Qasim came for the second time. Our master, May Allah be pleased with him, said to him, 'Speak to my brothers, sheikh Qasim.' He delivered a sermon from which I learned by heart: 'My sons, you will all be reproached by Almighty

Allah, and called to account for this person, whom you have not given his due right. By Allah, my sons, we in Bagdad derive the light of Allah from here."

Hajj Abdulaziz Abdulrazaq Al-Ghars Al-Kibaisi told us and wrote to us with his own hand: ' Sheikh Qasim asked our master Al-Nabhan, **May Allah be pleased with him**, in his second trip to Aleppo and said,' O my master, why have I not reached the station of the friends of Allah, and I have been serving the religious knowledge and scholars for about eighty years?'

He, **Allah be pleased with him**, said.' O sheikh Qasim, you love two things, and whoever loves other than Allah, will not reach Allah as easily as you ask. You love to be called,' The Qadiriya teacher and Mufti of Baghdad, and you love (Al-Hajjah) your wife! You will not reach as long as you are as such:

Sever your relation with whom you were connected on ignorance days,

The connector with lovers is not the one who does not sever.

And avoid the collateral relation of the stranger if he will

Soon be related by marriage and copulating on bed.⁽¹⁾

"We go back to Hajj Mahmoud Mohawish, **may Allah have mercy on him**, to finish his report, and he said,' In that trip, sheikh Qasim said to me,' Come closer. You are the keeper of my secrets. Write from me, Hajj Mahmoud, write:(No one carries a collection akin to the religious knowledge in my chest. I have not found, neither among the Shamis, nor the Iraqis, Or Egyptians a person who excels me in any of the arts.

⁽¹⁾ The two lines are from the 'A'yn iah' of Imam Abdulkareem Al-Gaili. Our master, **Allah be pleased with him**, used to repeat them in many of his forums.

However, I have never seen a person similar to sheikh Al-Nabhan.) After three days, our master, **May Allah be pleased with him**, allowed him to return to Baghdad. Sheikh Qasim said farewell to him, and I stayed for a while. He, **May Allah be pleased with him**, said to me, "Catch up with sheikh Qasim and announce to him the good tidings of the station. I caught up with him and announced the good tidings."

We returned to Baghdad. I visited him once at night in the company of Hajj Abdula'ziz Abdulrazaq Al-Ghars, and doctors prohibited visiting him, due to his infliction with an ailing artery. We entered upon him, and he strongly shouted, "O Hajj Mahmoud, O Hajj Mahmoud. I have good tidings: I, Qasim, I, Qasim, the Mufti of Iraq, became a friend of Allah, O Hajj Mahmoud. I am not sick. Allah hath dedicated the doctors to ward off people, so that I enjoy the spiritual retreat ordained by Almighty Allah to me. The forty substitutes came to me, Hajj Mahmoud and told me, 'We do not underestimate you for the station of a friend of Allah. And if we give you such, who will remain for the fatwa? And our sheikh Al-Nabhan is sitting on this desk awake, O Hajj Mahmoud, and does not depart, whether during the night or day!'

I was told a similar report by its second party, Hajj Abdulaziz Abdulraziq Al-Ghars and said, 'Sheikh Qasim became sick apparently, and doctors prohibited visiting him. I went with Hajj Mahmoud Mohawish, **may Allah have mercy on him**, and we were allowed into his private room, and he said, 'I am not sick. I am sitting with sheikh Al-Nabhan on the mat. I was given the friend of Allah station, Praise to Allah. Do not tell this news as long as I live. Um Abdulwahab asked me about a vision in which she saw a group of people wearing white clothes entering upon me (i.e., upon sheikh Qasim). I said to her, 'O Um Abdulwahab, do not trust a woman with your secret.' She died before him, may Allah have mercy on

her. Pursuant to such, he submitted his resignation from the position of fatwa. Sheikh Tarrad 'Abtan Mohammed Yasin Al-Shami Al-Kibaisi, from Al-Rutba in Iraq told us and said, 'I heard our master Al-Nabhan, Allah be pleased with him, saying, ' The conquest that occurred to sheikh Qasim Al-Qaisi was forty days only prior to his demise, and wherein he gained the station of substitutes (abdal)."

A last message:

Regarding the last message sent by sheikh Qasim to our master Al-Nabhan after he gained the station, and was awarded the conquest of friends of Allah, he did not send it directly. He gave it to a friend of our master Hajj Fawzi Shamsi, president of the Islamic Renaissance Society in Aleppo and said to him, "I cannot address my sheikh directly with a message. I ask you to submit my letter to him, coupled with a festival congratulation card." In his message, he quoted two lines of poetry, and signed above the words (Your servant Qasim.):

O honorable dignitary thou art above our congratulations,

We, rather, have the bliss of an extended shade (generosity) from thee,

The Age is thee, the Festival Day from thee and it is

Not our custom to congratulate Age with the Festival.⁽¹⁾

Such was the state of one of the most knowing of the people of the earth at the time, how he submitted to his educator sheikh and gained what he gained, and for the similar of such, people should endeavor to attain.

⁽¹⁾ The two line are of Abu Al-Faraj Al-Shaibani, which he wrote to the Abbasite Caliph ' Al-Mustanjid Billah. Sheikh Qasim Al-Qais, **may Allah have mercy on him**, quoted them addressing master Al-Nabhan, **Allah be pleased with him**. See ' In the Arabic Heritage' by Dr. Mustafa Jawad 2/206. Which was compiled by Ustaz Abdulmajeed Al-'Alougi and Ustaz Mohammed Jameel Shalash, after his demise.

And sheikh Mus'ab Al-A'zzawi Al-Baghdadi added the following to make them five::

A status so high that no praise equals A distinction that fully resides in my heart

I was amazed how to start my praise O dignitary thou art above congratulation

We are awarded bliss with an extended shade from thee

If I mention grace and altruism are thee Gnostic roaming and rising in the Eminence horizon

universe lit and smiled from your lights Age is thee and Festival Day from thee and it is not

our custom to the Age with the Festival

"Age" here is intended to mean "Time."

His demise, may Allah have mercy on him:

In the morning of the twenty-seventh of Muharrum 1375H, coinciding with the eleventh of July 1955, Bagdad Broadcasting Service woke the people with sad news and a great ordeal. Crowds started coming to Al-A'zamiah from everywhere, at a time the Radio station restricted its programs to the Holy Qura'n, Prophetic Praises and sermons. At 5: 00 PM, the streets were crowded with weeping masses. The prayer of his funeral was performed in the mosque of our master Abu Hanifah Al-Nu'man, and was led by sheikh Najmuddin Al-Wa'izh.

Hundreds of thousands moved slowly, carrying their beloved's body on their shoulders, and at the forefront of them were the scholars, dignitaries and princes, and above them banners, signboards and flags fluttered, and people of the poor houses were playing the tambourines and chanting praises⁽¹⁾, with which it was the custom of Baghdad people to follow the funerals of their grandees. The markets and coffee-shops were closed, and the traffic and work halted for over three hours. That was how the Iraqi capital said farewell to its deceased, despite the extremely hot weather, as well as a distance not less than five miles, until the procession reached the Qadiriya presence, in order that sheikh Qasin Al-Qaisi, **May Allah have mercy on him**, spends the rest of his isthmus life in their shades. O Allah! Make his book in the elevated. And attach him to the prophets, veracious persons, martyrs and pious persons, and may their company be beneficial.

He, Allah have mercy on him left grand treasures, which were close to forty compilations in various sciences and arts, and most of them were not destined to be printed, and remained as manuscripts. When he died,

⁽¹⁾ He Hath taken the sea of knowledge; He hath takes the sheikh of Shari'a; He Hath taken the sea of knowledge; He Hath taken the person of large eyes; He hath taken the sea of knowledge

he was the speaker of the Qadiriya presence, and president of the Islamic Guidance Society.

After thirteen years of his demise, our master Al-Nabhan's, **May Allah be pleased with him**, second visit to Iraq occurred. I heard him mentioning sheikh Qasim Al-Qaisi, **May Allah have mercy on him**, by saying," Sheikh Qasim Al-Qaisi, sheikh Amjad Al-Zahawi and sheikh Fuaad Al-Zahawi will have a forum with us in the company of the Messenger of Allah. And for such, let the competitors compete⁽²⁾.

With sheikh Mohammed Al-Fayadh

Al-Kibaisi, Almighty Allah have mercy on him

1320=1391H

Sheikh Mohammed ibn Abdullah ibn Fayadh ibn Mar'ie ibn O'beid ibn Hadid ibn Khaleef ibn Fleih ibn Haydar Al-Kibaisi was born in the district of Kibaisa of the Anbar province in Iraq in 1320H. He belonged to one of Kibaisa clans known of their Arabic origin. His father sent him to seven Mullas to learn the Holy Qura'n, and he didn't suit any of them! He remained illiterate, but he has been, since boyhood, of sound nature, sound belief, loved friends of Allah, truthful and did not lie, honest and did not betray, did not demean himself, did not befriend evil companions, committed to prayers, attended the forums of dignitaries to listen and learn, neither slandered nor backbit, did not intervene in

⁽²⁾ Sources: Introduction of the staff major general Mahmoud sheet Khattab to the 'history of interpretation, by sheikh Qasim Al-Qaisi, may Allah have mercy on them, pp 12, 13 and 14, Al-Rai' newspaper: issue 48, first year: Monday 29 /Zhu Al-Qa'dsah/1420H-15/ March/2000, a topic titled: Dignitaries: The Erudite sheikh Qasim Al-Qaisi, by Sayed Sadiq Al-Jumaili, Baghdad, information.

matters of no concern to him. He was raised on these traits, and grew up in the Fayadhs, which were renowned of wealth and generosity. This depicted that he was a cared for son. When he became of age, he practised trade two or three times and incurred losses, for he neither had an experience of such, nor targeted accumulating money. Some of his relatives realized that he would waste his father's inheritance, and advised his brothers Hamdan, Hamad and Rahim to give him his share of the inheritance, so that the remainder would not be negatively affected because of him. However, the three brothers shared the same trait: The mundane affairs were under their feet, money was for sustenance and the remainder for charity. His brother Hamad responded, "By Allah, we will not give him his share. And if this brother of mine, Mohammed, put a rope around my neck and led me to the market to be sold, I would not hesitate!"

He, **May Almighty Allah have mercy on him**, got married, and Allah bequeathed good children to him, who were Jasim, Ibrahim, Khalil, Ismael, Ayoub and Ya'goub. While he was in Kibaisa, he performed Hajj twice on camel back, the first in the 1930s and the second in 1941. He had a donkey he mounted for the distance of eighteen kilometers from Kibaisa to Heet, in order to attend the scholars' forums there.

In 1944 a fight broke out between his paternal uncles the Hayders, and his maternal uncles the Hamads on the succession to the irrigation water of the orchards of the clans. Eleven men from both sides were killed in the battle. He did not participate in that tragedy, and did not allow any of his brothers to intervene, for he prayed for those killed in both sides, and followed their funerals. His paternal uncles were enraged and accused him and his brothers of cowardice and fear. And he argued with the

Hadith of the Chosen, **PBUH**," If two Muslims met with their swords, both the killer and the killed will be in Hell."⁽¹⁾

The clan of his maternal uncles esteemed and respected him more than the clan of his paternal uncles. And to escape from the fanaticism akin to that of pre-Islam, he intended, **may Allah have mercy on him**, to migrate to the City of the Messenger of Allah, **PBUH**. Then he retreated to Heet, and remained hesitant in taking a decision, until Almighty Allah inspired him to depart to Falloja in 1944, which was the year in which his son sheikh Ayoub, **may Allah have mercy on him**, was born. He insisted not to reside in a house unless owned by him, so that the landlord would not be harmed by damage or breakage of something caused by one of his sons, and his wish was implemented. In Falloja he, Almighty Allah have mercy on him, was looking forward to the company of a man from the people of Almighty Allah, and spent twelve years roaming and searching. In 1957, during his visit to our master sheikh Ma'rouf Al-Karkhi, **Allah be pleased with him**, he was privileged with meeting a visitor from Syria, who was sheikh Mohammed Jabrini, of Aleppo scholars and renowned persons. He asked Hajj Mohammed," Who do you have in Aleppo?" He responded," We have three: sheikh Najeeb Siraj, sheikh Sa'id Idilbi, and now appeared a man with exterior and interior wonders, whom no one fathomed so far, and he is sheikh Mohammed Al-Nabhan!!"

While he, **may Allah have mercy on him**, was strolling on the Martyrs Bridge in Baghdad, he met with an attracted person he had not seen before. He greeted him and said to him," Go West, Go West." He understood from his words to head westwards to Aleppo.

⁽¹⁾ Sahih Al-Bukhari: (1/20), No.: (31).

Saw two dreams and heard an invisible interlocutor:

In the first dream, he saw a caravan on camels and asked, "Where are you heading to?" They said, "To Aleppo, to sheikh Mohammed Al-Nabhan." His interpretation was that the man was one to whom camels are saddled.

In the second, he saw a huge sea in the middle of which stood a man, whom the water did not reach his knees, his head at the zenith of the sky and surrounded with an army. He was sheikh Al-Nabhani. He interpreted it that wherever science extended, it did not reach his knees; that he was of a supreme station, wherein he was preserved from presidents and kings and that he derived his sciences from the divine presence. Then he heard an invisible interlocutor saying, "The sheikh's words are fruitful." He travelled to Aleppo in the same year (1957) after raising an amount of money. He headed towards Jerusalem, where he was enabled to become acquainted with some religious warriors. He gave them the money to fight the Jews. Then he returned to Damascus, from which he travelled to Aleppo.

And in Aleppo:

The house of our master, Allah be pleased with him, was at Bangousa district, adjacent to Kiltawiya. He knocked at the door, and he, Allah be pleased with him, came out to him, "You are twice welcomed, Hajj Mohammed!" Hajj Mohammed, may Allah have mercy on him, said, "I saw a man like a lion, the like of whom I did not see before or after that," As he recognized his sheikh, he braced himself to comply with his directions and guidance.

Sheikh Al-Fayadh was feared and beloved. If he was seen, Almighty Allah was recollected. He did not like to be called 'sheikh', was strictly

adhering to Shari'a and Sunna, patient in ordeals, profusely weeping, benevolent to whoever ill-treated him and all his state, words and deeds were sermons.

He was renowned of servitude to Allah, with Mohammedan morals, the greatest of which was that he did not indulge himself, despite being overflowing with generosity, hospitability, advice and reminding, which made him as a resort to scholars, students, pious persons, poor people and repenting persons.

Almighty Allah granted him benevolent sons, especially his son Khalil, who was dedicated to his service and attendance⁽¹⁾.

His other son, Ibrahim, used to bring him the proceeds of the rented premises, and some of the trading he conducted. He used to give presents to whoever he wished, and give whatever amounts he wished in charity.

Al-Fayadh's personality, as well as the meaning springing from his heart to his tongue, had the extreme impact on directing throngs of guidance seekers towards Aleppo. Our master Al-Nabhan, Allah be pleased with him, said, "Hajj Al-Fayadh is an advising mentor, his heart is above the scholars' hearts." He loved and frequently repeated these two words: 'I am an advising mentor, Sheikh Al-Nabhani, heir to the Messenger, PBUH.'

Sheikh Fayadh had gained, with the secret of his company of our master Al-Nabhan, Allah be pleased with him, stations that are rarely given together, save to individual friends of Allah. Our master Al-Nabhan, Allah be pleased with him, said, "Hajj Mohammed is truthful, honest, self-sufficient, innocent from evil and the blessing of Iraq in the Exterior. He is a little conceited, but such will depart."

⁽¹⁾ I took most of these reports from his son Khalil, in addition to what I saw myself.

He, **May Allah have mercy on him**, was famous for inspecting and checking the needy and pauper people. Falloja has never known, neither in the past nor in the future, a man like him, who intercepted people on the streets to preach them and check their conditions, as well as distribute handkerchiefs, sweets and money, and that was his daily habit. His call, **May Allah have mercy on him**, was on the street, house and mosque. He took from the persons he saw, the pledge to perform prayers, obey their parents and kiss their hands, purify the soul, follow the Messenger of Allah, **PBUH**, accompany of the people of Allah. And he may order the advised person to perform two salutes: one for the divine command, and the other for the divine prohibition.

Hajj Mohammed Al-Fayadh was earnest and did not joke, sharp-witted and did not demean himself to commit a violation, did not act leniently at the expense of Right. He was self satisfied and did not work in fear of Hell, or wishing paradise, but for the sake of Almighty Allah, and in execution of His Command, the Glorified and Potent. He consulted his sheikh Al-Nabhani, **May Allah be pleased with him**, in the minor and serious matters. We have not seen among his Iraqi peers, whom we had seen, a person keener on that company and follow up. He kept a ledger whereon were written in the hand-writing of his son Khalil, his sheikh's directives to him, as well as his pertinent information. He never missed a day without reviewing it, and listening to the contents thereof, He was infatuated with ' Imam Buseiri's Burdah of Praise, the poems of Abdulrahim Al-Bur'ie, and a group of chanters and eulogists. He, **May Allah have mercy on him**, was seen as a true demonstration of Almighty Allah saying: { **Behold! Verily on the friends of Allah there is no fear, nor shall they grieve; those who believe and (constantly) guard against evil** } (Surat Yunus: 62-63). I saw him once surrounded by people after

the demise of his brother Hajj Hamdan Al-Fayadh, **May Allah have mercy on him**, and one of them came up to him to express his condolences, he said to him apologetically, 'No one expresses condolences to me, the servant is His servant, and the trust is His trust. I am not of the patient. I am, rather, of the thankful.' It was impossible for such words to emit, save from a person full of certitude, whose heart trusted the act of Allah, so he did not sit and received condolences, did not allow women to enter his house during the days of the calamity and did not accept the monetary contribution customary to the people in such occasions, believing that most of those contributors expected greater payback. Such was similar to a debt with benefit, and was suspected to be usury.

Sheikh Fayadh had many charities, some of which are: He carried to his house rugs, brought by his son Ibrahim to the house, and donated such to Falloja grand mosque, as well as Al-Siddiq mosque, and are still spread on them. Of such, he practiced raising sheep and cows to distribute the yielded milk to the poor and neighbors. Also, of such charities was that he concluded a partnership in a cow with a poor farmer, and when his partner fulfilled his obligation, he gave him the whole cow.

Hajj Mohammed Al-Fayadh was extremely hospitable. His sons put what devolved to them of rents in his hand to donate and give in charity. I had heard him once saying, "The dirham I spend is mine, and the dirham remaining with me is not mine. And my advice is that they give even this stick in charity after my demise!" Falloja had never known renunciation similar to his, **May Allah have mercy on him**.

In some of his travels to Syria, he used to ask himself, "If I enter the restaurant, how much will my meal cost?" And it was suffice to take the

least necessary: a meal or two loaves of bread and grapes and such like. He counted the difference to give in charity! He, **May Allah have mercy on him**, rented an orchard of date palms. When it was harvest time, a man came to him and said, "Forgive me, Hajj. I stole so and so from your orchard!" He said to him, "Bring a bag to me." He ordered him to fill and carry it to his family. He used to give charity to his kinsfolk and non-kinsfolk, and preferred the poorest, not the next kin.

No one other than Al-Fayadh spoke in his forum. There were signboards in his room, the words of which were often the key to his speeches and deliberations, of which is Qura'nic verse: { **Say: If ye do love Allah, follow me: Allah will love you** } (Surat Al-Imran: 31); the verses: { **By the soul, and the proportion and order given to it; (7) And its inspiration as to its wrong and its right;- (8) truly he succeeds that purifies it, (9) And he fails that corrupts it! (10)** } (Surat Ash-Shams: 7-10).

The spiritual recollection of which our master Al-Nabhan, **Allah be pleased with him**, always advised his brothers was:

- In the name of Allah, Allah willing, goodness is not brought save by Allah.
- In the name of Allah, Allah willing, evil is not repelled save by Allah.
- In the name of Allah, Allah willing, all blessings endowed are from Allah.
- In the name of Allah, Allah willing, there is neither might nor power but in Allah.

And the invocation: Our Lord! We ask you patience and wisdom; wealth and mercy; cure from diseases; indulgence, good health and graceful conclusion.

Our master, **may Allah have mercy on him**, often listened to the lessons of our master, **Allah be pleased with him**, and was extremely careful in preserving them. He never allowed anyone to record the tapes from him, for fear that such might reach the hand of a denier and would be harmed because of them! Sheikh Shareef Hamad Al-Rawi, of Falloja, told us and said, "I saw him operate the tape recorder and listen. He said to me once, 'There exist worlds in need of listening to the lesson, and be fed with it,' meaning the worlds of Jinn and Angels.

Almighty Allah made his sermons acceptable to the hearts of people, and there was no one who argued against, objected to or hesitated in accepting his words. I saw the Anbar scholar, Abdulaziz Al-Salim Al-Samira'i, though of outstanding knowledge and prestige, halting his teaching if Al-Fayadh showed up, and addressing the surrounding students, "Now listen to the words of recent inspiration from our Lord from the mouth of Hajj Mohammed Al-Fayadh!" They listened to him, and sheikh Abdulaziz did, like a student, the same. And **of** his advice, **may Allah have mercy on him**, to the students, "Take religious knowledge from sheikh Abdulaziz, and take morals from sheikh Al-Nabhani, heir of the Messenger, **PBUH**."

Al-Fayadh was the closest, of those in Falloja, to the heart of sheikh Abdulaziz, **may Allah have mercy on them**, for he was his advisor and warned him against the dominance and faults of the spirit. And when he was with him, he often repeated the iambic poem:

If you please, my Lord, if you please from my soul and the other's soul,

If you please, my Lord, from my soul and my devil, if you please.

If you please, my Lord, I have none but thee, please my Lord.

In the grand mosque of Falloja, sheikh Al-Azhar, sheikh Mohammed Abdulhalim Mohmoud, met with him during his visit to Iraq. He liked his speech and said to him, "Your speech is that of the Gnostics. You are a gnostic of Alalh, Hajj Mohammed." He answered him, "Go to Aleppo to see the Gnostic of Allah. With respect to me, I wish to be a hair in his body!" He, **may Allah have mercy on him**, did not accept being given a station not his, or not testified to him by his sheikh.

I saw him once when the last Anbar governor at the time of Abdulsalam 'Arif, Shakir Al-Samira'ie was ushered to him, he ordered him, after he put the sweet into his mouth, to take two salutes to the divine order and prohibition. He prepared himself and complied.

Sheikh Al-Fayadh had many wonders common to the people's tongues. I remember one of them: When I was with him one day, his son Ibrahim came in and kissed his hand, and he said to Ibrahim, "I congratulate you, Ibrahim," Then he turned towards me and said, "I congratulate Ibrahim!" Ibrahim went out, and I asked him, "With what do you congratulate him?" He said, "He saw me with sheikh Al-Nabhani while he was coming from Mosul; and sheikh Al-Nabhani was the one who brought me with him. Had it not been for him, I would not have come! That is why I congratulated him."

I took this report from its second party, Hajj Ibrahim, who stated saying, "Our master Al-Nabhan, **Allah be pleased with him**, was with us during his second visit to Iraq, and I took his permission to travel to Mosul to accomplish some trade transactions. During our journey back at night, and on the road leading to Sharqat district, located between Mosul and

Bagdad, we saw a fire. Suddenly a man appeared on the side, raising his hand and asking us to halt! At that time, we were driving at one hundred and twenty kilometers per hour. The car circled three times, turned over to the right and straightened up. Then it turned over to the left and straightened up. I wailed calling our master Al-Nabhan and my father. I saw them, being all eyes, in one circle on the front crystal of the car. We were not hurt, and that person entered the car with us. We gave him some fruits, which he accepted but did not eat them. A few minutes later, he made us halt the car and disembarked, without knowing neither his name, nor his character. Then it became evident that we were driving on a sub-road leading to a valley full of crashed cars. And had we not seen that fire and that person, as well as the halting of our car, we would have been among the annihilated!"

Sheikh Al-Fayadh, **May Almighty Allah have mercy on him**, was inflicted with a serious sickness two years prior to his demise. He isolated himself from people, save a few individuals. He, **May Almighty Allah have mercy on him**, lived for seventy two years, and passed away, desiring his glorified and potent Lord, after he desired death for over two years. His son, sheikh Khalil reported to us saying, "My father was hospitalized for thirty-six hours, and I used to hear 'Allah, Allah' with his breathings.

Sheikh Khalil wrote his will for him: "This is my testament to my sons, and to all who have heard my words in my life and after my death, in the company of sheikh Al-Nabhani and his followers."

He died in 1391H, and his funeral was followed to the ancient Falloja cemetery, and a dome was built over his grave. I tried invocation there, and found it was responded to. His righteous sons transformed the house,

in which he lived, into a mosque known by his name. It was one of the most famous and beautiful mosques of Falloja.

With The Late Sheikh Abdul –Sattar Almulla Taha Al Kebaisi may Allah have mercy all him 1350- 1385

Sheikh Abdul –Sattar Ibn Almulla Taha Ibnh Yaseen Ibn Abdul- Aziz Ibn Abdul Razig Ibv n Abdul Hafiz of Hamad Al Abeidya clan. His mother is Amsha, daughter is from Hassun of Haydar clan. He was born in 1350 u-1931G. in the city of Kabaisa⁽¹⁾. He was brought up in a family known for religiousness and godliness. His father was Emam (the leader of the prayer) and teacher of the glorious Quran in the Western Mosque. Once he completed his studies, he finished the recitation of the glorious Quran and Tigweed (a special manner of reciting the Qur'an according to prescribed rules of pronunciation and intonation) at his father's hands. Then, he left for Faluja to learn Sharia science. He became the student of its then scholar, Sheikh Abdul Aziz Al Salim Al-Samurae before he was ten years old.

Sheikh Yahia Hamad Abdulla Al Fayyad AlKabaisi, one of his school mates said: “No student is like him in willpower, determination and persistence and he has no companion but the book. He learns by heart the text and footnote. I remember when learned by heart (Mughni Al-Labeeb) in Grammar, in addition to other books until he, when debating on an issue with Sheikh Abdul aziz Al Salim, his opinion will outweigh his teacher's opinion with all his courtesy and respect to his teacher as

⁽¹⁾ Kabaisa is an oasis of springs and palm trees in Anbar Governorate in Iraq, ten kilometers from Hait On Euphrates. The inhabitants are known by their generosity, honor and courage and although it is too wide city, there is no hotel or restaurant. People are natural. They receive and bid farewell . Kabaisa is inhabited by seven Arab Arab clans which are: Al Hydar, Al Hamed, Al Alwaleed, Al Muhallaf, AlMathlutha, Al Draiat and Haqj Eisa. For more information, refer to the book of: Sheikh Abdul Sattar Almulla Taha by Shekh Hamed Ataiwy Al Kabaisi.

apparent from his words: If my teacher, Abdul Aziz wanted to sell me in the market, I would be ready for that.

It happened that Sheikh Gasim Al- Qaisy, Mufti of Iraq visited the School of Faluja and the students of the school gathered around him and he wanted to test their intelligence and aptitudes. He asked Sheikh Abdul Sattar “ What is the cause of (sukun) in the word darabt)? He, immediately answered: to avoid successive four similar emblems in one word. The Mufti said: what about بقره (bagarah) with four successive emblems? He answered: “ because the morpheme ta at the end of the word is an addition. It separates between one cow and the species (cattle). The Mufti was pleased with his talent and insight. When he was twenty, he went in pilgrimage in 1950 and returned via Jordan. He visited Jerusalem, then he made a stop at Aleppo to be honored by meeting Sayed Nabahan (May Allah be pleased with him) and be one of the first comers to him. When he got to Aleppo, he felt that he needed food and he entered a restaurant and did not eat because he found it dirty, and entered another and found it run by a woman. He shunned eating. He continued asking about the house of our Sayed. When they told him “ Sayed Nabahan lives in this house”, he knocked on the door. At that time, Haj Hasim Mohamed Abdullah AlFayyad Al Kabaisi was with Sayed Nabahan in his house. By divine coincidence, he was talking to Sayed Nabahan about that learned youth, Abdul Sattar Almulla Taha. One he knocked on the door, Sayed Nabahan said: Haj Jasim, go and open the door for the young man you are talking to me about! Sayed Nabahan welcomed him and invited him to eat. He abstained in shyness and Sayed Nabahan asked him: “Where did you eat? The first restaurant was dirty and the second restaurant was run by a woman”. That was the beginning of his relationship with Sayed Nabahan. He returned to Iraq flabbergasted

by what he had seen of the grandeur and perfection of Sayed Nabahan. After he had spent twelve years in Asifeyah Sharia, he was granted the license of science of the intellect and what is reported and then he was appointed Emam and orator in his city, Kabaisa to carry the torch of light and guidance for the dwellers. Then he visited Aleppo eight times.

We were told by Haj Ahmed Fandy Ebaid Alkabaisi⁽¹⁾ in Faluha, Iraq that Sheikh Abdul Sattar Mulla Taha told him that he had traveled to Aleppo eight times, and at one time, he arrived after sunset and he found the meal ready and ordered by our Sayed (our master) before his arrival. After he had eaten, listened to his preaching and performed with him the Esha prayer, Sheikh Abdul Sattar took aside in the courtyard of the mosque and said to him: “put your right hand on my shoulder and shut your eyes and don’t open them until I tell you. Say: By the name of God. After a little moment he said: “Open your eyes, do you know this country? He said: yes, this is Jerusalem and this is the Aqsa Mosque. We entered the mosque together. We were welcomed by a person with a majestic look accompanied by another Sheikh who appeared subordinate to him. He asked them suddenly “Where is the father of Pakistan? Where is the father of Baghdad?” Meaning the officials of these two places in the State of people of God. He answered they apologized because they could not come as they have some guests. After he finished his words, he said: “come over here, Sheikh Abdul Sattar, put your right hand on my shoulder and shut your eyes and do not open them until I tell you, say: in the name of God”. Only after a while he said “Open your eyes” and we were at the place we started in Ketaweya!!

⁽¹⁾ Haj Ahmed Fandy Ebaid Alkabaisi, nicknamed (Jarbu) father of Salim, Waffiq and Suhail. He accompanied Sheikh Abdul Sattar Mulla Taha in Kabaisa, then he left with his family for The City of Fsluja. I visited him and heard this recounting as it was heard by Shreikh Ahmed Abd and Tabban Al jenabi about the late Sheikh Abdul Sattar.

When our master (may God be pleased with him) visited Iraq for the first time, Sheikh Abdul Sattar invited him to Kibisa and all people of Kibisa—men, women, young and children came to receive him at a distance of five miles, uttering the formula of faith (Tahlil) (There is no god but God) and (Takbir) the proclamation of the greatness of Allah and welcoming his arrival. Sheikh Abdul Sattar improvised a speech and said: “If people in Baghdad received you with their cars, we the poor have come to receive you with our hearts which had the greatest effect on the pleasure and Sayed Nabhan was very pleased.

We go back to Sheikh Abdul Sattar in Kibisa and see what he did after he had become the Emam, Orator and Mufti. Was he contented with being Emam, Speaker, Mufti and with lessons on preaching and holding a course on fundamentals of Tajwid⁽¹⁾ and recitation⁽²⁾?

He proceeded in every area and levels of activities and built the grand mosque, built the religious school, repaired the brooks which the nomads used to frequent with their livestock and led a campaign to pave the roads between Kibisa and Heit. He was assisted by the rich and the poor of his city who encouraged him in all his endeavors until Sheikh Abdul Sattar became Kibisa and Kibisa became Sheikh Abdul Sattar. He humbled himself and served the poor disguised. He did no practice trade or agriculture like the people of his city. He remained poor and did not get married.

Sheikh Abdul Sattar is a man of stand, a man of prestige and dignity. I saw him once and thought he was sixty five although he was only about

⁽¹⁾ A special manner of reciting the Qur'an according to prescribed rules of pronunciation and intonation.

⁽²⁾ Ritual recitation of passages of the Qur'an

thirty four years old for his veneration and tranquility, as if his state is a state of ecstasy and his appearance bizarre.

He lived strong in Allah's religion his belief and always defending the right, not fearing anyone but Allah. During the rule of Abdul Kareem Gasim in Iraq after the of July 14, 1958 Revolution, he not only in suffocate with speeches, demonstrations and protestations against the communists, but fought with arms and encouraged Muslims to fight. He decided to visit the then ruler of Iraq, Abdl Kareem Gasim at his palace and he said to him “ Our religion and nation are endangered and you opened the door for the communist to overpower us until chaos reigned in the country. We want you to restraint the dishonored, curb their disbelief and erase their injustice. Abdul Kareem listened to him and he was touched by his words. He asked for two a weeks' respite and answered his request and extended a pipeline of water from Euphrates to the city of Kibisa.

Sheikh Abdul Sattar Mulla Taha is a good role model to be followed in knowledge, work, behavior and love of our master. In all cases he denies his situations himself ad does came for self-interest. In 1965, he accompanied our master on his second pilgrimage.

While they were in Hijaz, our master asked what he would do if his students antagonized against him. He kept silent and did not answer. He loved his students. Our master told him to be patient and to know that it is Allah who trite people. Immediately after his return from the pilgrimage, it was as Sayed Al Nabhan said. He was antagonized a quest by a group of his students and his close friends⁽¹⁾.

⁽¹⁾ We were told by Sheikh Yahia Hamad Al Alfayyad Al Kibisi and Sheikh Abdul Aziz Mohamed Khider Al -Any From Faluja in Iraq. They both escorted our master on this visit.

Within a few months he died in an accident of a blow up of the water heater of the school. He passed away on Thursday 4 November 1965 and he was buried in his room at his mosque in kibisa, may Allah entertain him God be merciful to him.

On the second visit of Sayed Nabahn to Iraq, he, (MHBPH) he visited Sheikh Abdul Sattr's at his grave and talked to him. He asked Sayed Nabahn to reassure his mother who had been weeping for four years. Finishing his visit, he told the people around him "Take me to his mother". He went with a number of his friends to her house and conveyed to her the message and said: "Reference to your dream you dreamt the day before yesterday, so and so, he says to you that he is in the Garden of Eden", and she said: "By Allah you say the truth—You say the truth, My Sheikh⁽¹⁾. She was then glad and abstained from weeping.

Our Sayed used to praise Sheikh Abdul Sattar and he used to say: He won the love which is a great status. He used to frequently recite (Surat alfatiha) for his soul and mentions him at teaching and preaching sessions.

Sheikh Hamad Al Fayad of Kabias told us that he saw Sheikh Abdil Sattar Al Mulla Taha in his dream after he died and asked him: Are you Sheikh Abdul Sattar in Eternal life, Life of Truth?. He answered: Yes, I am Abdul Sattar in the Eternal Life, residence of Truth. The, I repeated my question and he repeated the same answer. I said: What has Allah done with you? He answered: They gave us more divine knowledge and raised us to a high status.

⁽¹⁾ We were told this story by Sheikh Yahia Hamad Al Fayad of Kabi=ais and Sheikh Abdul Aziz Mohamed Khidir Al-Ani of Faluja, in Iraq, who accompanied our Sayed on that visit.

Some of his the things he left behind were immortalized by Sheikh Hamed Etaiwy Of Babais in a book on which we depended of some what we have mentioned.

With Martyr Sheikh Abdul Aziz Albadry May Allah have mercy on him and entertain him

The reader may think at first glance when he reads the title, that Shekh Albadry⁽¹⁾ is one of those who fought at Badr. With the power of his personality and strife as if he is so.

We were told by his brother Haj Mohamed Wafeeg that the hero was born in 1930 A.D.in the township of (Souk Al- Mutasim) in the city of Samarra in Iraq. His father owned groves in the villages of (Kharnabat) in Diali Province. His father had a stand to selling vegetables and fruits which was known by (Olwat Suaidan). For a long time he was the headman of Bani Said Area. It happened one day that Nury Pasha Al Said, the Prime Minister of the monarchy gathered the headmen of the capital in a hall. My father asked one of his friends why had the Pasha invited them. His friend said to honor them with twenty Dinars a month. My father said: That is good we will give it to the poor. The Pasha resented their secret talking and uttered some insulting words. My father held his shoe and addressed the Pasha: Are you Nuri Pasha? He said: Yes. “ Then take this” and he threw the shoe at him. the Pasha did not

⁽¹⁾ Sheikh Abdul Aziz Abdul Latif Ibn Ahmed Ibn Abdul Mula Ibn Mustafa Ibn Taher Ibn Osman Ibn Mohamed Ibn Dowla Ibn Mohamed Ibn Dadry Ibn Badr Eldin Ibn Khalil Ibn Abdulla Ib Ibrahim Al Awwah Ibn Yahia Ibn Shareef Ibn Basheer Ibn Maggid Ibn Atteyah Ibn Yali Ibn Duaid Ibn Magid Ibn Abdull Rahman Ibn Gasim Ibn Idris Ibn Ibn Gaffar Alzaki Ibn Ali Alhadi Ibn Mohames AlJowwad Ibn Ali Al_Rida Ibn Musa Al-Kazim Ibn GaffarAl-Sadig Ibn Ali Zain Al Abdeen Ibn Emam Hussein (May God be pleased with him). His sons are: Ahmed, Mahmoud, Sad, Omer. His full brothers: Mohamed Toufig, Mohamed Shafieg, Mohamed Wafig, Hassan and waleed.

take any action against him. When the meeting was adjourned, my father stood up and retrieved his shoe. Sheikh Abdul Aziz is the cub of that lion and father.

He completed his elementary education in Samarra and moved with his father to Baghdad. He sent him to Mugania Sharia School to Sheikh Fuad Ahmed Shaker Al Alusu (he nicknamed him Al –hulu). He also was taught by Sheikh Gasim Al Gaisy and Sheikh Amgad Al Zahawi. He received the noble knowledge from Sheikh Mohamed Al Gazalgy, Sheikh Abdul Aziz Al Shawaf, Sheikh Shaker Al- Badry and Sheikh Kamal Aldin Al Taey.

After spending twelve years in pursuit of knowledge, the time came for him to be given the certificate and he was soon to be licensed, Sheikh Al Alusy hesitated to license him. A religious man who used to visit Sheikh Fuad frequently, entered while Sheikh Badry was attending his class. the religious man pointed to Sheikh Abdul Aziz and said: This shall be given the license. Two days passed and Sheikh Badry cries and supplicates in nook. Sheikh Fuad sent to him and told him it had been written and signed. Written and signed by the Messenger of Allah (Peace be Upon Him) who wrote and signed it in his dream. Since he obtained the license, he has been swinging between jobs of imamate and rhetoric inside Baghdad from mosque to mosque during which he had struggles which need another book to recount .

His relationship with our Sayed Nabhan started (May Allah be pleased with him) during his first visit to Iraq in 1962. He loved him very much and clung to him. He went to visit him first time accompanied by Sheikh Nazim Al Asy May Allah Have mercy on him.

His brother, Haj Mohamed Wafieg added that: “ When my brother, Abdul Aziz was Imam and speaker at Adla Khatoon’s Mosque in Baghdad, Sheikh Nazim Al Asy entered carrying two Nabhani turbans⁽¹⁾ and said: this is for you, Abdul Aziz and this for Mohamed Wafieg. Our Sayed Nabhan wound them on his head and sent them to you”. “The turban of my brother, Abdul Aziz before was a red fez and a white turban. Our Sayed Nabhan (May God be pleased with him) said: “When Sheikh Abdul Aziz came here for the first time, Sheikhs came to greet him and he said: No, I have come for Sheikh Nabhan and I do not want to meet anybody”.

As for, his second travel it was as a result of an invitation from our Sayed and he spent long hours with him alone and he was honored by listening to lessons and instructions and he clung more to him. These are recorded words with which he addresses our Sayed and shows how much affection and fondness he has towards him. Sheikh Abdul Aziz Al-Badry said: “ Is it not a blessing from Allah that we come from Iraq and sit at your feet ! “ He (May God be pleased with him) answered: “ This is a divine attention that brought you to have the cream in a short time. This is a divine attention, Sheikh Abdul aziz”. Al Badry (May God have mercy for his soul) said: “ My master, sometimes I got angry with someone and I see you in front of me and I keep silent. All we have seen in you, my master, is beautiful and the most beautiful thing in it is that you say and do. You taught people that the Prophet (PBUH) says: come closer; my master, what we have seen from you we have never heard from anyone and we have never read it in a book.

His third travel was with his son Ahmed and his brother, Mohamed Wafieg in 1967. His brother, Haj Mohamed Wafieg told us: “ We arrived

⁽¹⁾ Nabhan turbsn is snow white with two tails as mentioned in the Prophetic tradition

at Kaltaweyah on Thursday. On the next day, the speaker of the mosque, Sheikh, Mneer Haddad (May Allah have mercy for his soul) wanted to ascend the pulpit and Sayed Nabhan (May God be pleased with him) stopped him and unexpectedly signaled to my brother, Abdul Aziz to give the Friday prayer sermon! And he complied. Sayed Nabhani (May Allah be pleased with him) sat facing him, instead of his usual way of sitting at the niche. My brother improvised a speech whose subject was title : (O you who have believed, fear Allah and be with those who are truthful) al Tawbah 119. Urging and prompting people to accompany Sayed Nabhan and to be true to him. When he finished, Sayed Nabhan was asked how he saw Sheikh Abdul Aziz Al- Badry on the pulpit , he answered, pointing to his turban: I saw him a light from the top of his head to his feet.

When Sayed Nabhan (May Allah be pleased with him) came to Iraq for the second time, Sheikh Al0 Badry was escorting him and he had his itinerary, visits and invitations. We were told by Sheikh Yahia Hamed Al -Fayyad of Kabais, from Faluja, Iraq that they feared to ask Sayed Nabhan (May Allah be pleased with him) while he passed by the graves of Awlia (protectors) in Baghdad, but Sheikh Al Badry asks him about his views and Sayed Nabhani told him what he saw and he and the one he visited talked about.

Sheikh Al Badry clung to Sayed Babhan as the infant is clings to its mother. He did not weary falter, had no brusqueness. He became with his strong connection and affection stronger and solid in his stances. If you see him sitting, walking or speaking, you think he is a prince or a commander. He shows with his chest implies vigour, manhood and bravery and personifies his personality externalizes the nobility of Islam and Muslims.

This is the a small quantity from a great flow in which he spent his life and died a martyr on 26/2/1969 after he had been imprisoned nineteen days, tortured and defaced by the criminals at the Public Security Directorate. He was buries near Sheikh Amgad Al Zahawi (May Allah Have mercy on him) in the cemetery of the greatest imam, Abu Hanifa Al Numan (May Allah be pleased with him) in Baghdad. Sayed Nabhan was sad for his affliction and indicated that he died a martyr like Hamza (May God be pleased with him) and he said about him: he was not begotten by begetting mothers in Baghdad.

Sheikh Badry has authored books some of which are printed and some are not printed⁽¹⁾:

1. Islam between Scholars and Rulers
 2. Islam's Opinion on Socialism
 3. Islam Guarantees Basic Needs for each Individual Who Works for His Welfare
 4. Islam is a Battle Against Socialism and Capitalism, unpublished
- Quran, God's Everlasting Book – not printed.

He lived (May Allah have mercy on him) forty years and lived on subsistence level with the Endowment salary, in purity and pious all for the cause of Allah. He had some miracles in his life and after he died. In January 2001, thirty two years after his death, one of the pious military commanders died and they dug near Shekh Al Badry's burial place. The axe hit his sepulcher and blood gushed out. That is enough to say about him (May Allah have mercy on him).

⁽¹⁾ The titles of his writings show the extent of his contemplations and expectations

**With Sheikh Mahmoud Mahawish of Kabais,
May Allah have mercy on him)**

He is Sheikh Mahmoud Bin Mahawish Bin Mansur Bin Hasuny of Kabais from Draiat tribe. He was borne in Kabiasa District in 1910 from a religious family. He grew up and received the fundamentals of writing, script and reciting Glorious Quran at the religious schools. He studied Sharia and Arabic Language at the hands of Dulaim's Mufti⁽¹⁾, Sheikh Mohamed Said Al Tikrity and graduated from the Scientific Religious School in Ramadi in 1947. He practiced trade and was very successful. He did not take any government job.

He traveled to Damascus and took up the order of righteous men at the hands of Sheikh Mohamed Al- Hashmi Al Shazly. He approved him in Shazalia Order. He traveled to Madina Minoura and took both the Nagshabandia and Gatria orders from Sheikh Abdul Ghaffar Al Abbasy. Then he settled down in Aleppo with Sayed Nabhan (May God be pleased with him) in 1367-1948. He recorded his relationship with him in a message in which he compiled much of Sayd Nabhan's words and he called it (Brothers Masterpiece from the effluence of Sheikh Nabhan". He said in it⁽²⁾: " in the name of Allah, the Most Merciful, the Most Compassionate. Thanks be to Allah Who opened for His righteous men the roads of guidance and gave through them kinds of virtue. He who followed their example would be guided and who clung to them would be successful and triumphant, who opposed them would be expelled and defaced. I praise Him the praise of one who knew there is no refuge from but him refuge. I thank Him the thanking of the one who realized that all

⁽¹⁾ Dulaim: includes Al Anbar Governorate currently and its center is Ramady City

⁽²⁾ The thesis of the Brothers Masterpiece from the Affluences of Sheikh Nabhan (May God be pleased with him) a great deal and I depended on it in my book, May God reward him

good is in His hand. May blessing and peace be upon Mohamed, his kinship and companions, the guiding stars and torches in darkness as much as the number of people who prayed for him:

The poor slave of God who admits his sins and shortcoming, who badly needs the affluence of Allah, Mahmoud Bin Mahawish of Kabais, May Allah forgive his sins, says: “ When God blessed me, Thanks to Him, to know the perfect guide, Mohamedan heir, owner of the throne-like determination, Mohamedan lights and divine secrets, the pole of devotees, holder of the banner knowledgeable, achiever of knowledge man of gratitude, my master, Sheikh and ride model to my Lord, Mohamed Al Nabhan, May Allah lengthen his life and benefit me and Muslims with his knowledge and grants, I stayed with him during my residence in Aleppo, may Allah protect it, and I heard from him what I have never heard from a human being in my life or ever written in a book, of knowing Almighty Allah, raising determination high and ascending with souls to the Creator of mankind. I saw from his knowledge, discipline, high determination, generosity, purity, integrity, merits, kindness, mercy and affection with which he surrounded me, amazed me, pleased me and charmed me, so that whoever sees him knows of those who have insight became sure that he is the succor of his time, renovator of his age, master of the knowledgeable people and leader of all the people of his time.

For all these merits, I attached myself to him and said: Thanks be to Allah who guided us to this and we would have not been guided had not Allah guided us. I met him, thanks to God, in 1367 A.H. and stayed in his service a few years, listening to his immeasurable knowledge. I could not learn by heart much of his words but a little. I heard him but could not identify with him as I was weak at heart and busy with my properties, my

children and forgetfulness. I used to mention to some of my friends, especially, when I traveled to Iraq, for sake of his speeches according to my mindlessness and disobedience. The lights of his words waned when I utter them. They heard and wondered. They said: we have never seen such knowledgeable in our time. Whoever hears something stays zestful for a day or two days, or a month or two months. They say: Please repeat what you have heard from the Sheikh. I used to tell them what I could tell and their fondness and wonder grew. Those respectable men included: The Mufti of Iraq, the knowledgeable Sheikh Gasem Al Gaisy, may Allah have mercy on him, the time scholar, the learned, Sheikh Ahmed Al Zahawi, The Sufi Imam Sheikh Abdul Gader Al- Khateeb, Haj Mohamed Al-Fayyad, Sheikh Abdul Fattah Al- Mulla, the imam, teacher and speaker of Kabaisa and so many other righteous scholars.

Some of the above mentioned names knew the position of our Sheikh (Allah be pleased with him) as they were famous among people and mixed with righteousness and reverence men. After they heard some of his words, they travelled to Aleppo, and all ordered me to continue loving and serving him. Thank be to Allah I could do that and I thought of collecting some of what I heard from him. How could the like of we could I learn his words and expressions. His words do not express except through him, but through the ladder or which they ascended me, they are only a drop from a fathomless sea with gunging with no depth and no coast, and a fragment distorted by my ineloquence and polluted by my pen. As for the knowledge that came from Him, is so huge that it is only known by Almighty Who gave to him.

I pray to My Allah to protect my tongue and heart against deviation and slopping from his intention. I called it (Masterpiece of Brothers from

Effluence of Sheikh Nabhan) May Allah make it useful for the author, reader, listener, writer and the Muslims.

Know my brother, may God make Allah me and you benefit from the knowledge and wonders of sacred people, what I have compiled is not arranged in chapters and sections nor in organized university theses, but only tiny pieces of what I heard at some meetings. I write what I understood. I am not a man of Grammar or Semantics, but I am illiterate and ineloquent. Take the meaning and leave the structure. They don't say " Why are you not eloquent?" but, they say " Why are you sinful?". So, because I was busy collecting money and family and children, I had just a little from the Sheikh. I wish the brothers who were blessed to serve him and accompany him would write to me what they heard from him and write in this argument, but in the very words of the Sheikh with no change in his expressions. The luminosity of their words lies in their pure breaths⁽¹⁾.

Sheikh Mahmoud is one of the first to come to him, or rather he was the first of all of them. He gave him a room in Kaltawia and he accompanied him in travel and stay. Has he is a key to many of his teachings and investigations. He is a popular person characterized by good understanding, fluency, loud voice and wide knowledge and the bless of his loyalty in accompanying him and service of his Sheikh, he gained a lot. He once told about himself and said: I stayed twenty nights while I was in Baghdad without sleep and I did not leave Sayed Nabhan except for half an hour. Sheikh Abdul Gader Al- Khateeb was asking me and I ask our Sayed, (May Allah be pleased with him) and gave him the answer without Sheikh Abdul Gader hearing or seeing him.

⁽¹⁾ The introduction of Sheikh Mahawish ends here.

He told me, also:” I attended with our Sayed, May Allah be pleased with him, an invitation in Aleppo and he revealed to me the reality of the attendees. I saw who is like a donkey, like a wolf and like a dog. I shunned the food, because they were eating and the food was transforming in their mouths to grass eaten by animals. As, for our Sayed, food was praising God in his hands and I heard it praising. They insisted they I should eat and I couldn’t. Our Sayed handed me a glass of milk and I drank it and it was sufficient. How great his forbearance of people and how his forbearance and patient he is!

Sheikh Mahmud of Kabais has many other blessings and testes and in the field of righteousness he has many bounties. He built a big mosque in the district of Dawdy near Karkh, in Baghdad. He contributed to the construction of a mosque and a school in Kabaisa. He published a number of books and distributed them for the sake of God. He had a room at Gadoria Hadra, where he met his friends and students from inside and outside Iraq. He held Zikr gathering for more than ten years at the mosque of Sayed Abdul Gader Al-Gailani, teaching and instructing. Many people gathered around him and he gave them preaching and instructions and never tired until he died on Thursday 7/1/1404 A.H. corresponding to 13/ 10/ 1983 A.D.and he was buried in the cemetery of Gadoria Hadr, in Baghdad, May Allah have mercy on him and entertain him.

With Sheikh Abdul Aziz Al –Salim of Samarra, May Allah have mercy for his soul

He is the corner stone of knowledge in Iraq, as he was called by Sayed Nabhan (May Allah be pleased with him) and he, also, said: I have never seen such an honest scholar. He was born in the city of Samarra in 1917. His Asifa Sharia School in Faluja had played the greatest role in the spread of knowledge and graduation of scholars. He has books, lessons, preaches and feats in urban and rural areas which make his memory everlasting in the hearts of people. His relationship with Sayed Nabhan began during his visit to Iraq in 1962. Then he visited him in Aleppo five times in five years, every time accompanied by a group of his students and friends.

Sheikh Mohamed Abdulla Al- Fayyad played a major role in strengthening his relationship with Sayed Nabhan (May Allah Be pleased with him). He became fond of him so that he and frequently quoted in his homilies and speeches, his instructions beginning with the Hadeeth (Allah sends to this nation every one hundred years to this Ummat, one who renews its religion⁽¹⁾ for it, and that the innovative inheritor says so and so.

We were told by Sheikh Gamal Shaker Mahmoud and said: I attended a session with Sayed Nabhan ((May Allah Be pleased with him) on his first visit to Iraq with Sheikh Abdul Aziz Salem of Samarra, Haj Mohamed Abdullah Al Fayyad, Sheikh Mahmoud Mahawish of Babais, Sheikh Hamed Al-Mulla Huaish, Sheikh Abdul Wadud Rasheed. Sheikh Abdul Aziz Al-Salim said addressing Sayed Nabhan (May Allah be pleased with him): If somebody ask me about the the Messenger of Allah (PBUH), I

⁽¹⁾ Produced by Abu Daud in his Sunan: (4/109) No. (4291)

talk about him and I have, also, a thesis about the biography of the Prophet (PBUH) but when I return to myself I find myself not knowing the Messenger of Allah (PBUH). He, May Allah be pleased with him, said: (That is true, Sheikh Abdul Aziz, because there is no relation between you and the Prophet (PBUH) and you cannot know the Messenger of Allah (PBUH) unless you are consumed in the knowledgeable – pointing to himself- he will transport you to the Messenger of Allah (PBUH). He stretched both hands – and if you are consumed in the Messenger of Allah , he will transport you to the Divine presence).

Our sayed prevented Sheikh Abdul Aziz from the dropping of prayer for the deceased in the method of Sheikh Mohamed Ibn Al –Hassan Al-Shaibani (May Allah have mercy on him), the friend of our Sayed Abu Hanifa, May Allah be pleased with him, which he did for his grandmother. Then, Sheikh Abdul Aziz complied after that.

We were told by Sheikh Abbas Mahanna of Faluja, in Iraq that they travelled with Sheikh Abdul Aziz Al- Salim of Samarra to Aleppo to see Sheikh Nabhan. They were eleven persons. When we arrived the same gathering borough us together with Sayed Nabhan, May Allah be pleased with him, and the following dialogue took place between him and Seikh Abdul Aziz: Sayed Nabhan said: “ Sheikh Abdul Aziz have come as a follower or seeking blessing?” He (May Allah have mercy on him) said: “ I came to you and I don’t know, but I see that there is nothing better than the road of the righteous people” Sayed Nabhan, May God be pleased with him, said: “ Don’t say there is nothing better than it, but there is nothing but it. If you have come as a follower and submit yourself to me , I get you to Allah Almighty in five minutes. He (May Allah have mercy on him) said: how do I submit myself to you?” He said, May

Allah be pleased with him, (If, I tell you divorce your wife, divorce her. But I will never tell you to do that, and if I tell you to leave teaching, you leave must it". Sheik Abdul Aziz (May Allah have mercy on him) said: " If I see any interest in it ". Sayed Nabahn, May Allah be pleased with him, pushed his chair back and said: "Again, you mention interest!"

I was told by Sheikh Mohamed Mutlag Ebaid of Faluja, Iraq that when our Sayed visited Iraq for the second time in 1969, Sheikh Abdul Aziz Al-Salim (May Allah have mercy on him) was in hospital in Baghdad because a disease in his foot. Sheikh Ayub Mohamed Al Fayyad and I were serving him in turn. He sat him for half an hour and told him: I tell you, Shekh Abdul Aziz:

And a breaker the link with that whom you communicate during the days of inattention

The breaker of links does not that communicate with friends

When Sayed Nabhan, May Allah be pleased with him, went out, Shekh Abdul Aziz asked me "Oh, Mohamed, do you how old I am?" I said ; No, he said: I have no age except that half an hour in which Sayed Nabhan, May Allah be pleased with him, visited me !!

Sheikh Abdul Aziz lived a pious, devout, jealous and of and strongly defending religion, reconciling between people. He was hurt in the cause of Allah and he was patient and suffered from illness in his body and he thanked Allah. He left for Samarra and died there on 13/12/1973.

With Sheikh Abdul Kareem Abdul Wahab Al-Alusy

He is my father, El –Sayed Abdul Kareem Bin Abdul Wahab Bin Abdul Ghani Bin Abdul Latif Bin Sheikh Abdul Wahid Bin Mohamed Bin Ahmed Bin Ali Bin Sheikh Abdul Gader Al Tayyar Al- Hamawi, descendant of Sheikh Abdul Razig Bin Sayed Abdul GaderAl Gailani, May Allah be pleased with him. His mother is Habiba Bint Abdul Muttalib Bin Sheikh Abdul Wahid, where his mother's lineage meets his father's. Both his parent, descend from Al-Hassan.

He was born in Aluse in Iraq. Aluse is an island in Upper Euphrates between the city of Hait and Haditha and closer to the second. Its history goes back to four thousand years before Islam. Aluse, in Persian means (arms arsenal). Its length is one mile and its width is half mile. You see it as a green garden surrounded by water. With its attractive spectacular appearance it looks like a crescent. It is a ship whose mast is the mosque which ascetics resort to and worshippers retreat to. At relief for hearts and souls, a destination of tourists from everywhere, frequented by the distressed and the sick hoping that their concerns may disappear their troubles may be wiped away by the exalt of the righteous men, like Shekh Abdul Gader Al Tayyar, Sheikh Abdul Wahid Al Tayyar, Sheikh Haj Mustafa Al- Gailani and others.

His father initiated him in the group of the learners of the Glorious Quran. He received Tajwid (perfection in of reciting the Qur'an according to prescribed rules of pronunciation and intonation) and recitation at the School of Mulla Mohamed Eisa Al- Hussein Al Mashhadani. Then he continued his studies of Sharia sciences and Arabic language and was educated by the pious and devout Mohamed Said Bin Mulla Ali Al Khateeb Al –Alusy from whom most of the people of that

area received their education. He learned his share of Quran, Hadith, Grammar, Shafie Jurisprudence, the law of succession and Prophetic Biography. He completed his studies at the chambers of Alusy and his knowledge improved and diversified and he became an encyclopedia of knowledge, homilies, biographies, proverbs and poetry, although he is a reference in the lineage of the ritually clean Members of the Prophet's kinsfolk, in particular, and common people, in general. People go to him for religious opinions, for his blessings, incantation (treatment by words of Quran) and settlement of disputes.

My father may Allah have mercy on him has a distinctive character and prestige. Allah granted him good manners and morals, clean heart, strong logic and a strong support stance in supporting . Also, Allah gave him a true in sight and at criteria for evaluating people. His costume was jibba (robe) and a green turban, and the emblem of the Prophet's kinsfolk (PBUH). He was (May Allah have mercy on him) a farmer and had groves here and there, but some good people convinced him of taking a job to serve religion of Allah in some place. He was appointed on 5/7/1958 a moving preacher in Rahalia. Then some years passed and he moved with his family to the city of Faluja on 3/12/1962 and his job moved to its tribes. In Faluga he was of the companions of the pious man Sheikh Mohamed Abdullah Al Fayyad, Sheikh Abdul Aziz Al Salim of Samarra and the pious man Haj Ebeid Abdullah Draie of Babisa, and they were the best people in the city. He was moved by their meetings and Shelkh Al Fayyad directed him to Sayed Nabhan, May Allah be pleased with him, and he decided to travel to Aleppo to meet him and to be introduced to his order.

I escorted him in the car from Faluja to Baghdad on 1/5/1967. He would start his journey on a bus that belongs to the Economy Company. In the

courtyard of the museum before the bus moves, as I know that Sayed Nabhan, May Allah be pleased with him, tries people, I reminded him and said: My Father, you may be tried, be cautious and return to us successful. He said: Allah willing, I will pass the test.

He said to me, (May Allah have mercy on him): “We arrived in Damascus and took another car to Aleppo. There was a heavy rain and when we got to Hamat, we took Ariha- Aleppo road. We got to Jabal Al Arbaeen. The rain was pouring heavily. We descended in to steep valley. It hampered our way. The engine of our car which was carrying five persons stopped running. Fearing that the torrential rain which was about to carry the car off would sweep us away two passengers and I got out of the car. I held to a telephone pole. Hail started to fall like eggs. I have never seen that in my life. Water reached to the middle of my chest. I had something in my trust which was about to be lost, had it not been in a plastic wallet. I became despaired. I realized that I was going to die. I started to cry as I was in the dreariness of fear, darkness and loneliness: Oh Allah help, Oh Allah help, I am going to one of the godly men. I, urgently, started to chant :

Shall I be unjustly treated while you are my asset

And be unjustified in this world while you are my supporter.

It is a shame for the patron of the sanctuary

If in the desert the binding band of my camel gets lost⁽¹⁾

The turban protected my head, an hour or more passed. The rain became lighter and then stopped. I stepped towards the car and I lost my shoes. I heard the driver asking: Is our Iraqi brother alive? I took my bag and

⁽¹⁾ The two couplets belong to Abdul Gader Al Gailani

took out some clothes and put them on. We lost tow persons. They were carried away by the flood. A government ambulance came and took us to Aleppo. It was one o'clock in the morning. I resorted to a hotel. I gave the workers my clothes and they dried and ironed them. In the morning, a car took me to Bab El_Hadid and then, to the front of the stars that lead to Keltawia. A man received me and said: Are you the guest of our master? I said: yes. He carried my belongings and took me to the mosque. Although it was my first visit, the servant of Haj Mustafa Sruji (May Allah have mercy on him) knew me. He asked: Are you Abu Hisham? I said: yes. He welcomed me and gave me breakfast. I ate to the full. I asked him to introduce me to our master, Nabahan, May Allah be pleased with him, He was preaching when I entered. He was never missed to the sight like the sun He stood up to greet me and said: You are welcome. I love you two loves; the love of Islam and the love of the members of the Prophet's kinsfolk. Did the rain hurt you? Where did you stay overnight? You were frequently crying help, help! I am going to a godly man, and you have some words, say them, to myself, unjustly treated. I told him my story although he knew it and I repeated the couplet which I was rehearsing. He said: They do not accept disgrace and don't be a lover of this world, because Allah does not help the lover of this world every day. While I was sitting I remembered the breakfast which his servant served me and said: Sir, I haven't come for the utensils food, but for the meanings said: Welcome to utensils and meanings.

That accident made of my father a new man (May Allah have mercy on him) after he passed the test and stayed there several days. He saw other aspects which I mentioned in (Man of Stances).

Sayed Nabhan, May Allah be pleased with him, invited my father to a private meeting in his home after dawn. When he descended from the

mosque to the door of the house, the door opened in front of him. Sayed Nabahan, May Allah be pleased with him, came out of the house saying: welcome, Who opened the door for you? Who opened the door for you? He Said: Nobody, sir, but it opened with your blessings. He came back from Aleppo amazed after he approved him to hold a zikr circle and to treat with surat al fatiha every sick person. He returned with answers of some questions he asked, some of which were as follows:

Q 1. What is the treatment of the love of this world?

A. The love of godly men and company of the truthful.

Q. Is the present given for treating with Roqia (Verses of Quran) permissible or forbidden?

A. Permissible

Q. I have daughters at school. Shall I leave them at school?

A. He consented to their stay at school provided that they wear the veil and pray voluntarily at night.

Q. What is the treatment of backbiting?

A. Eating Halal (permissible things). He who eats Halal does not backbite people.

Q. Would you please appoint for us a point of contact in Faluja, through which we can receive your advices and instructions?

A. in Spiritual issues, Haj Mohamed Al Fayyad.

My father said: at the private meeting, Sayed Nabhan, May Allah be pleased with him, stood up and I stood up. He said: I love you one love for Islam and the second for your lineage.

When my father, (May Allah have mercy for his soul) came back from Aleppo, he told the rural and urban people of what he had seen and heard from the inheritor of the Messenger of Allah, (PBUH). He stayed loving and maintaining covenant with Sayede Nabhan, May Allah be pleased with him, and he remembered his character traits merits and wept.

During Sayed Nabhan's second visit to Iraq, he stayed in Faluga some days and we were honored by his visit to our house. My father told those present what had happened during his travel to Aleppo, while Sayed Nabhan was listening.

My father, (Allah have mercy on him) died after sunset on 27/2/1980 and the imamate at the Mosque of Abu Obeida in Faluja was the last position service. He hated to retire retirement and he retired on the day he died.

It was a red-letter day. Faluja went out with flags and tambours to bid him farewell. The coffin was covered with a green turban. He was buried in the cemetery of Faluja parallel with Sheikh Mohamed Al Fayyad (May Allah have mercy on him). He left a will in which he wrote " This is my last time in this life. I bear witness that there is no god but Allah and Mohamed is the Messenger of Allah. I am not a creditor or a debtor. I left for you, my son, a will with one third of my wealth to spend it for my soul in charities and two hundred Dinars wrapped in a bag (Nylon) to the al fatiha council.

May Allah have mercy on him and may Allah entertain him.

With Sheikh Ibrahim Irrihayim Al-Heeti, may Allah have mercy on him

He is Sheikh Ibrahim ibn Rihayim ibn Jiddi ibn Jasim ibn Hadid, from the A'farit clan of "Shammar." He was born in the city of Heet in the year 1353H – 1934. He grew up in a poor family, for his father was a weaver whose earning did not exceed the sustenance of his day. Despite all such, he was pious, devout and loving of religious scholars and friends of Allah, so he enrolled his son in the Shari'a school when he was fifteen. Almighty Allah endowed Ibrahim in his early years with good attributes, sound nature, coupled with his being studious, fast learning by heart and a strong memory. After he spent four years with Sheikh Taha Olwan Al-Samiraie, he moved to Faloja to complete his studies with Sheikh Abdulaziz Al-Salim Al-Samiraie, at the Shari'a Aasifiya. He was renowned of his strong determination and keenness on time, to the extent that he remained for whole ninety days within the school, preoccupied with receiving lessons and reviews.

After another four years, his Sheikh awarded him an academic certificate on whatever he had learned of, and benefited from, the Shari'a and sciences, as well as logic, wisdom and the art of research and debate. Pursuant to that, he moved to Baghdad to occupy the post of Imam and Preacher of " Khidhir Alias" mosque, near Al-Karakh. He remained there for a year, wherein he strengthened his relations with the scholars of Baghdad. He enhanced his knowledge by attending the circles of Sheikh Amjad Al-Zahawi and Sheikh Najm Al-Din Al-Wa'izh; then he returned to Faloja as a preacher and guide to its clans. His yearning urged him to go to his home town to serve with the fruits of his efforts and the yield of his knowledge in Heet. Almighty Allah concurred him to construct a

grand mosque there in the name of our master Othman ibn A'ffan, Allah be pleased with him, in the year 1380H. He became acquainted with our master Al-Nabhan when the latter arrived in Iraq in 1962. He was enchanted upon seeing him; and traveled to Aleppo several times to see him. He was renowned of strict commitment to his directions and learning his words by heart, to the extent that most of his sermons and conferences were an explanation of the texts of the speeches and guidance of our master Al-Nabhan, Allah be pleased with him.

Sheikh Ibrahim, Allah have mercy on him, found his quest in his educator sheikh, and saw in him his utmost aspiration. So, he praised him with several poems and did not heed any other one. Our master Al-Nabhan, Allah be pleased with him, commended him saying, "Sheikh Ibrahim is a man of excessive wisdom and full of knowledge. Sheikh Ibrahim is a man who does not compromise and an honest one who does not take bribes."

Such were his attributes, may Almighty Allah have mercy on him. He was jealously careful of the religion of Almighty Allah. If he decided on something, he never backed down. He did not accept an admonisher's blame in Allah. Our master, Allah be pleased with him, ordered him to open a religious school in Heet. He obeyed, and established the school of our master Abdulla ibn Al-Mubarak; and remained a principal thereof up to the departure of sheikh Abdulaziz Al-Salim Al-Samiraie from Faloja. He was ordered by our master, Allah be pleased with him, to transfer to Faloja to succeed sheikh Abdulaziz. He, Allah be pleased with him, said, "If Ibrahim wants the pleasures of this world, he may stay in Heet. And if he wants the Hereafter, he should move to Faloja." He obeyed and came to Faloja in 1391H-1971 and started his duties as the Imam and preacher of its grand mosque and principal of the Shari'a Aasifiya. And he, Allah

be pleased with him, directed him to manage the hall of pious conferences, which had been, and is still, held there.

We knew him, may Allah have mercy on him, an unpretending talented speaker, with a touching voice when he recited the Qura'n. If he read in the prayer, you would wish that he did not kneel. Allah endowed him with a good voice and an outstanding recitation.

He, may Almighty Allah have mercy on him, benefited Faloja, and left a good memory there. He was the first person to establish a mosque in its country-side. Despite his highly esteemed status and extensive knowledge, he did not attribute anything to himself. He was humble and did not like to be praised by anyone. He had particular intimate tastes, which he acquired by the secret of his companionship of his sheikh, Allah be pleased with him, as well as the blessing and veracity of such companionship.

He, may Almighty Allah have mercy on him, told me several times and said, " I traveled to Aleppo in the company of Hajj Armidh Shamkhi Al-Heeti. While we were with our master at his house, I heard a demonstration with synchronized voices- like blowing winds- cheering,' Al-Nabhani...Al-Nabhani," seven times! In a few moments, it entered the room wherein we were seated, and all the objects in the room repeated its cheers. I was astounded and did not know whether what I witnessed was from the world of Jinni or Angels. I asked our master, Allah be pleased with him, saying, " My master! I heard so and so." He responded, " This is the first of the spiritual conquest, but what do I do with you?" Such was one of his intimate tastes, may Almighty Allah have mercy on him.

From a collection of poems in praising our master, Allah be pleased with him, I quote these lines:

O whoever aspires to take the course of glory and arts.

O whoever wants to be connected to the potable spring,

Go to all the surviving offspring and clans,

The people of loyalty, those who shoulder the outcome of ordeals

They were raised on the method of the chosen, our Ahmed,

And did not care about the exhaustion they confronted

O man! Go to them and follow in their steps

And reach them with loyalty, O true claimant,

They were lions-like men in their deeds,

And to whom spiral the hearts of Arabs and Non-Arabs,

And they are moons who promoted their quests,

Until they knelt at the wide door of the Presence,

But I appertain a generous person who earned a station,

Reserved from the ill-hearted with divine veils

And that is master Al-Nabhan our guide,

To the Muslim law of love, gratitude and stations

He embodied all the virtues and ethics,

And decorated the obscure world with meteors,

And his Presence honored the Grey Aleppo,

And became the destination of those aspiring to proximity.

He, **may Allah have mercy on him**, said in another poem:

The people's camels walked to him before dawn,

Yearning to him like a scared wayfarer,

They kneeled at dawn in the quarters of grace,

And bowed their necks, craving for quaffing,

When he saw them weeping honestly at the door

He gave them the secret preserved from fault.

Sheikh Ibrahim spent the rest of his life in Faloja, wherein he was exposed to an ordeal in which he triumphed for the religion of Almighty Allah, and was imprisoned for one year. He was released after being dismissed from all his jobs. In his last days, he worked to earn the sustenance of his dependents until he died on Friday the twenty eighth of Shawal, 1404 H, corresponding to the twenty seventh of July, 1984. The funeral procession took his body to his last worldly abode, wherein he was buried near his father in Heet, **may Allah have mercy on him**, and may he have the intimacy of Allah.

With Sheikh A'wwad Al-Zawba' Al-Karbouli, may Almighty Allah have mercy on him

Sheikh A'wwad ibn Zawba' ibn Khalil Ibn Hasan ibn Shihab ibn Mohammed ibn Hamad, entitled by people as 'master A'wwad', from "Al-Karabla" district of "al-Qayim" county in Al-Anbar province in Iraq. He was born in 1890. In his early years, he was a nomad moving with parents and sheep. He used to take sustenance from the sheep yield and give the remainder in charity. Providence attracted him and he resided, with his sheep, on a land located twenty-five kilometers west of Baghdad, which is known today as "Al-Risala neighborhood." Attraction of the all powerful was demonstrated on him, and he installed a tall post near his residence, wherein he called for, and performed prayers. Some people accused him of insanity! He deserted them and wandered in the love of Almighty Allah. He took off his clothes and wore the 'ganfas'⁽¹⁾ (canvas). He spent most of his life traveling barefoot, disheveled and full of dust, but with a splendid and lit appearance, brown colored shaded with red and had a long, dense and white beard. He was loved by the people, who respected and thought him of the Substitutes or wedges, and whoever saw him feared him and thought him not of the world of the Earth people. Then he began to fast for the rest of his lifetime, except five days, i.e., the lesser and Greater Bairam days. The cause for such fasting was that he passed a city during his travel and was very thirsty. He halted at a shop full of wine bottles and asked for water from the shop-keeper, who said to him, "O uncle! This is a tavern with no water." He proscribed upon himself to put a bottle to his mouth.

⁽¹⁾ In Iraqi dialect refers to of a bag made of ganfas in which crops are collected and its colled in Al-Sham (Jawal) sack and in Iraq Alkawanya.

Then the order to fast all his lifetime came to him. As he told me about himself: His sheikh in the interior was our master Awais Al-Qarni, Allah be pleased with him, and he had no sheikh in the exterior. He met with our master Al-Khidhir, peace be with him, and asked him about some matters; and when he knew him, he shouted and screamed! At first, he was smoking. He, may Allah have mercy on him, said, "I saw my sheikh Awais Al-Qarni, Allah be pleased with him, in my dream, giving me a gift, which I thought a bundle of tobacco, and when I opened it, I found it was manure! So, I stopped smoking for good!

Then he returned to his first home town, in the Karabla district, and had a house and a mosque built. One day, he saw in his sleep two men carrying him from his arm-pits, drew lines on the ground with his toes and told him that was the location of his spiritual retreat. When he woke up, he found the lines as he saw them in his sleep! He called persons whom he trusted, and the sun-set of that day found the building of the spiritual retreat completed, even the whitewashing. The two men who carried him were our master Abdulgadir Al-Gailani, Allah be pleased with him, and our master Awais Al-Qarni, Allah be pleased with him.

Several attributes were known in him, the most important of which are his extreme holding fast of the order and interdiction of Allah, following the tradition of His Prophet, pbuh, and his passion for prayer and remembrance to the extent that he hung above him a rosary in excess of two meters and a half in length, as well as his strict adherence to telling the truth {And never afraid of the reproaches of such as find fault} (Surat Al-Mai'da: 54). He urged women to cover their bodies, wear veils and not to wail the dead. He warned them against the beads and stones worn by

senile women to bring benefit and expel harm. He directed them that the real beneficent and harmer is the Exalted Almighty Allah.

If a person came to him asking for a cure to his patient, he answered him with six words: "Allah is the Curer and Healer."

Once a nomad came to him, and the time for the night prayer came. He called him and his sons to get prepared, and the nomad said, "I do not pray!" He asked him, 'Why, my son? If you need to bathe, we will prepare the bath-room and bring water.' He said, "I came looking for fodder to my sheep, and due to their being hungry, I will not pray till they are fed." He, **May Allah have mercy on him**, answered him, "As long as you say such, get out of my house! And I am A'wwad Al-Zawba'. Tell people that I am a miser and expel guests!"

Many wonders were known of him, **may Almighty Allah have mercy on him**, and a lot of people repented at his hand. One of such wonders was that he convened a session of pious conferences, which was attended by a gathering of dervishes. Some of those dervishes challenged him, and he asked one of the attendees to take a rifle and shoot his stomach. The bullet exploded and shattered against his stomach without hurting him!

In the early 1970s he was summoned to the security department in Al-Qayim to be acquainted with him. They sent some persons to fetch him. Their vehicle moved in all directions, save the one wherein he resided (Al-Karabla), and they retreated!

In 1980, the Syrian-Iraqi borders were closed. After dawn prayers, he started his journey on foot until he reached the border check-point in mid-morning, and found the guard asleep. He woke him up and said, "O my son, preserve your weapon from theft!" The soldier was astounded. Then the sheikh left for Al-Bokamal inside Syria, and was not challenged by any one.

Regarding his relationship with our master Al-Nabhan, Allah be pleased with him, it was as he, may Allah have mercy on him, as follows:

I used to visit our master Abdulgadir Al-Gailani, Allah be pleased with him, once every year. After I return from Baghdad I pass the city of Faloja to visit the scholars, some of whom are Sheikh Abdulaziz Al-Salim Al-Samiraie, the pious man Hajj Mohammed Abdulla Al-Fayadh Al-Kibaisi, wearing the 'Kawnia' (aljanfas). Sheikh Abduaziz intercepted me three times in three visits, took off the Kawnia and made me wear the dishdasha.* I came to him once raising funds for constructing a mosque, and I was wearing the patched Janfas. He, May Allah have mercy on him, reproached me, but I refused to take off the kawnia and said, "O sheikh Abdulaziz, I respect you and I came to visit you. I did not wear this kawnia upon my volition, for I am a commanded servant!" He answered me, "There is no such attire in Islam!" And he reprimanded me with harsh words. I went out very angry. Someone took me to Hajj Mohammed Al-Fayadh Al-Kibaisi, and I told him about what had occurred between me and sheikh Abdulaziz. He said to me, "This problem of yours will not be resolved save by sheikh Al-Nabhani. Here is a sum of money. Give a part to your dependents, and go with the remainder to sheikh Al-Nabhani, and tell him about wearing the patched kawnia. If he says: discard it, do so; and if he said, 'No,' it will be No!" I traveled to Aleppo, moving from one vehicle to another, and no one took the trip fare from me! When I arrived, I was told that sheikh Al-Nabhani was in the village (at Twaim village subject to Aleppo). I took the train, and I arrived at the villaged, I found in the station people as if they were of the Companions! They greatly welcomed me, and asked, "You are our master's guest from Iraq?" I said, "Yes! Who told you?" They said, "Our master, Allah be pleased with him, told us hours ago that a great self-suppressor will come to us from Iraq, and ordered us to receive you!" They took to where the sheikh resides!.

He, Allah be pleased with him, said before I addressed him," O Abdulaziz! What do you want from this poor man?! Rab'ah al-'Adawia died wearing the janfas." He welcomed me and did not ask me about anything. I did not mention the reason for my visiting him. Then he, Allah be pleased with him rose up, faced the direction of Iraq and started calling," O Abu Salih, O Abu Salih" meaning our master Abdulgadir Al-Jailani, Allah be pleased with him, and I heard him speaking with Sheikh Al=Nabhani without seeing him. After the finished talking, he said, "This is your sheikh, and he allowed you to take off the kawnia, so I took it off. Sheikh Al-Nabhani, Allah be pleased with him, did me a great favor by alleviating this matter, for people did neither know my appearance, nor my creed, so I wore what people wore!"

He, may Allah have mercy on him, died in 1983, and was buried in Al-Karabla region, may Allah have mercy on him, and may he be intimate with Allah⁽¹⁾

⁽¹⁾ Names of the rest of master arrivals to our master Al-Nabhan from Iraq.

The Iraqis in general love the friends of Allah and the Family of the Messenger of Allah, pbuh. They believe in them and their creeds. When the news of the appearance of master Al-Nabhan, Allah be pleased with him, spread out, they arrived in the grey Aleppo in throngs in order to see him, or embrace his creed. The dignitaries and leaders of the people came to him, such as sheikh Amjad Al-Zahawi, sheikh Mohammed Mahmoud Al-Sawaf, Prince of the 'Obeidis sheikh Nazim Al-'Asi, the Prince of Zawba' sheikh Suleiman Al-Dhari, sheikh Khalil Mohammed Al-Fayadh Al-Kibaisi, Sheikh Abdulrazig Mahmoud Habib Al-Heeti, sheikh Dr. 'Ilyada Ayoub Al-Kibaisi, sheikh Abdalla Al-Qattan, sheikh Ali Mustafa Al-Kurdi, sheikh Hamid Ali Al-Nouri, sheikh Abdalla Hussein Hamdan Al-Kibaisi, sheikh Dr. Abdulmalik Abdulrahman Al-Sa'di and his father and brothers ustaz abdulhakim, Abdul'alim, Abdulraziq, Abdulla and Abdulqadir, sheikh 'Abid Salih Al-Hamashi, sheikh Yahya Hamad Abdulla Al-Fayadh and his brothers, sheikh Shareef Hamad Al-Rawi, sheikh Mohammed Hamadi Al-Rawi, sheikh Abdulqadir Saud Khalil Al-'Ani, sheikh Mahir Mahmoud Mohawish, sheikh Dr. Fadhil Al-Dubbo Al-Heeti, sheikh Ibrahim Fadhil Al-Dubbo, sheikh Abdulwadood Rasheed Al-Mash-hadani, sheikh Tariq 'Aboud Rasheed Al-Samiraie, sheikh Ismael Kazhim Al-'Isawi, sheikh Ahmed Khudheir 'Abbas Al-Zawba'i, sheikh Mohammed Mutlaq Al-Mohammadi, sheikh Jamal Shakir Nazzal Al-Tikriti, sheikh Abduljabbar Qasab Al-Jindeel Al-Janabi, Dr. Hamad 'Obeid Abdulla Durei' Al-Kibaisi, sheikh Sadiq Abdulqahar Al-Heeti, sheikh Abdulateef Salim Al-Kibaisi, sheikh Hamid 'Iteiwi Al-Kibaisi, sheikh Tarrad 'Abtan Al-Kibaisi, sheikh Taqi Raheem Al-Sheikh Shahir, sheikh Ayoub Mohammed Al-Fayadh, sheikh Nazhim Najeeb Al-Ash'ab, sheikh Abdulla Habeeb Jul, sheikh Shafiq 'Armeet

Mohammed Al-Alosi, sheikh Abdulwahab Abdulrazaq Al-Samiraie, head of the Islamic Education Society in Baghdad, sheikh 'Aqla Jarwan Al-Kibaisi, sheikh Hamid Sukhi Al-Janabi and his brothe sheikh Hussein, sheikh Mohammed Tafeesh Al-'Olwani, sheikh Subhi Abdulhameed Al-Karboli, sheikh Abdulkareem Hardan Hadi Al'Olwani and his brother sheikh Abdulsattar Hardan, the qari' and learner by heart of the Qura'n sheikh Mohammed 'Awwad Al-'Obaisi, sheikh 'Abd Khalaf Al-Zawba'ie, sheikh Rafi' Labid Mohammed Mustafa Al-Rawi, sheikh Younis Ismael Sunbul Al-'Ani, sheikh Ahmed 'Abd Watban Al-Janabi, sheikh Kamal Shakir Al-Nazzal Al-Takriti, sheikh Ibrahim Abdulraziq Mahmoud Al-Heeti and his brother Dr. Ismael Abdulrazq Mahmoud, the preacher sheikh Mohammed Abdulsattar Al-Jamili, sheikh Abdulqadir Rahim Jiddi, sheikh Abdulraziq Rahim Jiddi Al-Heeti, sheikh Abdulsattar Ibrahim Raheem Jiddi, the preacher sheikh Sadiq Ameen Al-'Ani, sheikh Ibrahim 'Olwan Hussein Butti and his brother sheikh Hussein 'Olwan Hussein, sheikh Hasan Fayadh Shannan, sheikh 'Abbas Khudheir Abbas Al-Zawba'I, sheikh Fadhil Jasim Mohammed, Dr. Dahham Mahdi Farhan Al-Salihi, Hajj Mihaisin Hamdan Al-Kibaisi and his son Dr.Zahid, Dr. Hamdi Fahd Al-Kibaisi, sheikh Tawfiq Shafi Mustafa Al-Khalil, sheikh 'Aayish Jarwan Abdulla, sheikh Abdalla Abdulhameed Al-Qaisi, Dr. Hamid Farhan Al-Fahdawi, master Abdulla Abu Hanzhal, Brigadier Engineer Tahseen Abdulqadir Ahmed Al-Fakhri, Hajj Nidhal Mahmoud Ali Al-Zubaidi, Hajj Mahmoud Al-Sayed Kazhim Al-Sayed Ali, Hajj Ghassan Mahmoud Hilmi Al-Bayati, Al-Sayed Ahmen MAhdi Al-Ni'aيمي, Dr. Tariq Ameen Al-Sajir, Hajj Abdulrazzaq Sa'id Ibrahim Al-'Aani, Engineer Hajj 'Adil Saud Khalil Al-'Aani, Mulla Mahmoud 'Abd Al-Hamdani (called the sheep shepherd), Hajj Abdulmajeed Abdulraziq Al-Ghars, Hajj Khalaf Mohammed Al-Nazal Al-Tikriti, Hajj Rafi' Matni Al-Rawi, Al-Sayed Abduljabbar Barakat Al-Rawi, Hajj As'ad Shakir Al-Halbous, Dr. 'Adil Ka'id Al-'Aani, Hajj Sabah Ahmed Al-Nazzal Al-Kibaisi, Hajj Ismael Mohammed Al-Fayadh Al-Kibaisi, Hajj Tahseen Rizaik Al-Heeti, Hajj Riyadh Saud Khalil Al'Aani, Hajj AAAbdulhameed Jurthi Al-Kibaisi, Hajj Abdulkareem Abdulrahman Al'Aani, Hajj Mahdi Abdulillah Al-'Aani, Hajj Suleiman Manajid Al-Mohamadi, Hajj Mohammed Sarwan, Hajj Hussein Hamdan Al-Kibaisi, Hajj Ismael Faraj Al-Kibaisi, Hajj 'Ayash Mutlaq Al-Kibaisi, Hajj Hamdan Ruwaiji' Al-Kibaisi and his son Dr. 'Omer Hamdan, Hajj Ismael Al-Sunbul Al-'Aani and his sons, Hajj Jasim Mohammed Al-Fayadh and his sons, ustaz Majid Hamid Fat'h Al-'Aani, Hajj Qahtan Abdulaziz Al-Daraji and his father, Hajj Fadhil Abu Al-kheir, H ajj 'Othman Ahmed Abdulla Al-Fayadh Al-Kibaisi, Hajj Ibrahim Mohammed Al-Fayadh, Hajj Abulaziz Abdulrazzaq Al-Ghars, Hajj Armeedh Shamkhi Al-Heeti, Hajj Mahmoud Rahim Baghzi, Hajj 'Afar Ahmed Raheem Al-Ma'adhidi, Hajj Hashim Al-Butti Al-Salihi, Hajj YAsin Abdujabar Mohammed Al-Jabouri, Hajj Kibaisi Hamad Al-Rawi, Hajj Humoud 'Abbas Al-Heeti Al-Karbouli, Hajj Abdulaziz Mohammed Khidir Al'Aani, Hajj Taha Muslih Jawad, Hajj Mansour Jasim Al-Kibaisi, Al-Sayed Ibrahim Shalal Al-'Aani, Hajj Taha Muslih Jawad, Hajj Mansour Jasim Al-Kibaisi and his son Salih. And Allah is the Granter of Success.